

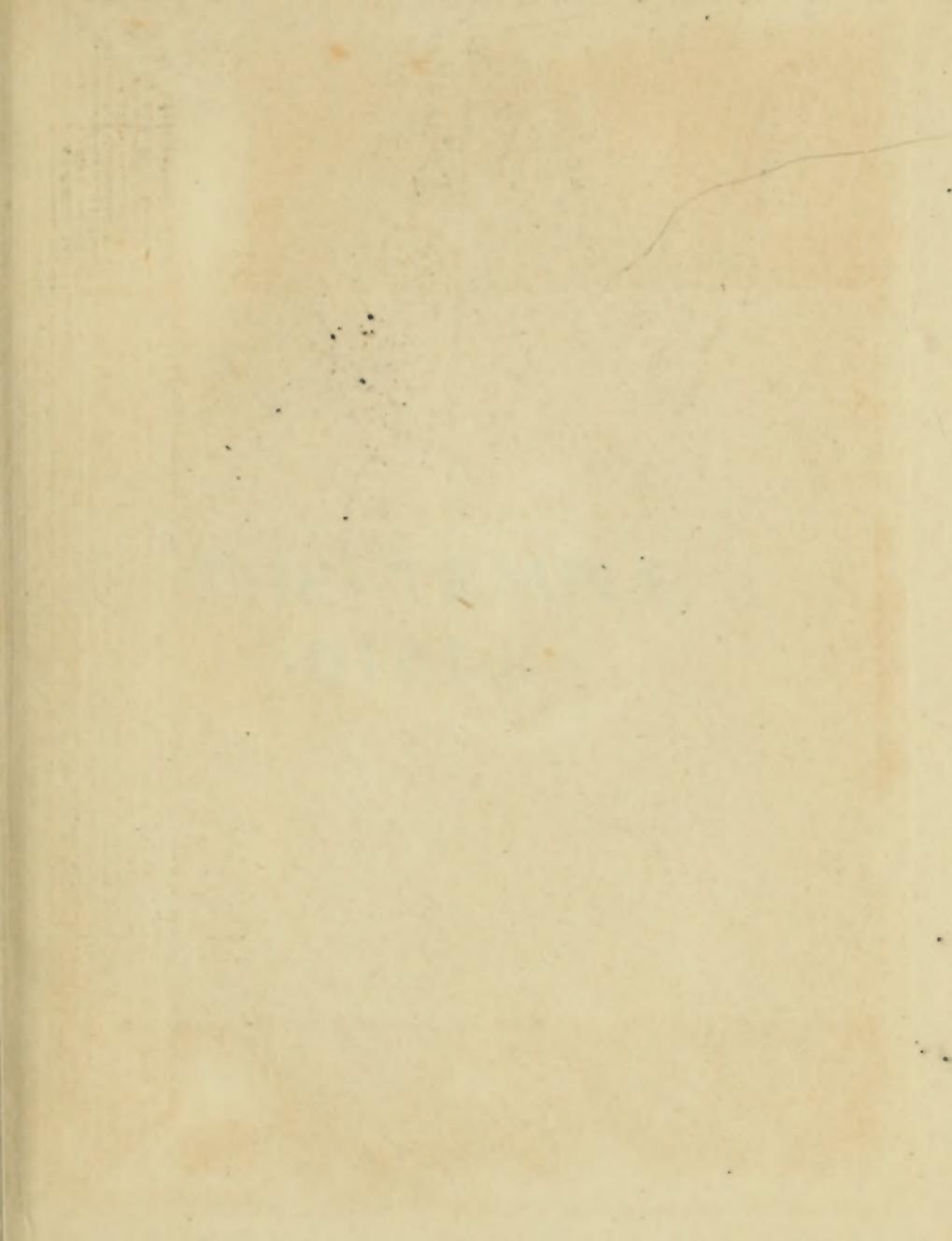
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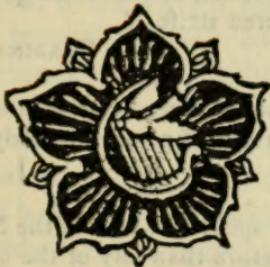
*The frontispiece is a reproduction from Messrs ALINARI's photograph of MICHAEL ANGELO's painting in Sistine Chapel,
‘Jeremiah.’*



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THE BOOK OF
JEREMIAH
AND
LAMENTATIONS



EDITED BY
E·TYRELL·GREEN
M.A.



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‘In Jeremiah’s day the doctrine of the inviolability of Zion became in fact the very axiom of mere political Jehovah-worship.’

ROBERTSON SMITH.

“Woe’s me,” the peaceful prophet cried,
“Spare me this troubled life,
To stem man’s wrath, to school his pride,
To head the sacred strife.”

CARDINAL NEWMAN.

‘So Jeremiah on a sea of grief
Floated his ark of pensive melody.’

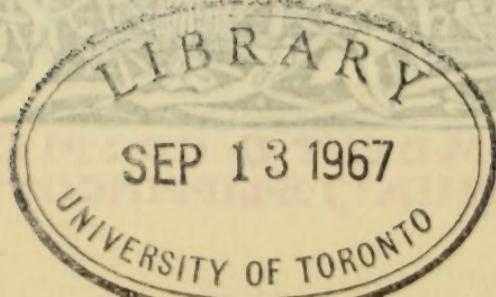
J. A. HERAUD.

‘Jeremiah exhibits the spirit and tone of the New Testament dispensation in larger measure than any of the other prophets.’

MAURICE.

‘Jeremiah realised, if not earlier than any other prophet, at least more clearly than any of his prophetic brethren, that Jehovah, to work out his purposes, could no longer be regarded as the God of the Jew only, but was the God of the Gentile as well.’

STRAUSS.



Introduction

Life and Work of Jeremiah. The prophet Jeremiah belonged to a priestly family residing at Anathoth in Benjamin. His father's name was Hilkiah, by some¹ identified, but on insufficient ground, with the High Priest of that name who took so prominent a part in the reform inaugurated in the reign of Josiah. If the prophet's father had been High Priest we should certainly expect the fact to be mentioned in i. 1, and, moreover, the priests settled at Anathoth, Jeremiah's family residence, were of the line of Ithamar (1 Kings ii. 26; 1 Chron. xxiv. 3), whereas the succession of High Priests from Zadok onwards belonged to the line of Eleazar. The prophetic activity of Jeremiah extended over a long period, and that one of the most critical in the history of God's chosen people. It was in the thirteenth year of Josiah's reign, while still under the usual age at which prophets or priests were considered eligible for their official work,² that he received from Jehovah the call to exercise his ministry. This ministry extended through the reigns of the four kings who succeeded Josiah on the throne of Judah, and was prolonged after the capture of Jerusalem by the Chaldeans under Nebuchadnezzar. Jeremiah is thus the prophet of the decline and fall of the Jewish monarchy, and it

¹ E.g., by Clement of Alexandria, Jerome, and some of the chief mediæval Jewish writers, such as Kimchi.

² *I am a child*, i. 6. The word is not one of precise significance, sometimes it indicates infancy (Exod. ii. 6), sometimes adult manhood (1 Kings iii. 7).

was mainly his work to declare the Divine will to a disobedient and rebellious people, announcing the approaching desolation and exile which their sins had rendered inevitable. Charged as he was with such a message, at such a period of moral corruption and decay, and being, as his book shows him to have been, a man of deep feeling and sensitive disposition, yet called to stand almost alone against the evils of the time, constantly distrusted, misrepresented and persecuted, there can be little wonder that the general tone of his book is one of lamentation and despondency, so that he has been known as 'the weeping prophet.' In spite of all difficulties and opposition he is stern and unflinching in delivering the message entrusted to him ; but, more than any other prophet, he lays bare to us his inmost thoughts and feelings, and we see that it is with a breaking heart he delivers it. He himself lived to witness the fulfilment of his predictions of woe in the capture of Jerusalem by the Chaldeans, and deportation of the Jews to Babylon. It accords with his character of unselfish patriotism and devotion to the interests of his fellow-countrymen that, after the final catastrophe, when he might have removed to Babylon and there, perhaps, risen to a position of eminence and of trust, as Daniel and others of his compatriots did, he elected rather to remain in impoverished Judæa with the unfortunate remnant. Though still, as all along, distrusted by those whose best interests he would fain serve, with the remnant of his people he remained to the end, and, at the last mention of him in the canonical Scriptures, we find the prophet, against his own advice and judgment, sharing their flight and exile in Egypt. The place and manner of Jeremiah's death are alike uncertain. According to a tradition which is mentioned by Tertullian, Jerome and

others he sealed a life-long martyrdom with a martyr's death, being stoned at Tahpanhes in Egypt by his fellow-countrymen who were exasperated at his rebukes. A Jewish tradition, however, states that Nebuchadnezzar, having subdued Egypt according to Jeremiah's prediction, took the prophet, with Baruch his faithful scribe, to Babylon, where he died in peace. After his death a complete revulsion of feeling came over his countrymen with regard to Jeremiah. Fated, like Cassandra, to be distrusted and disbelieved during life, after death he was exalted into a hero and a patron-saint. While the Jewish monarchy still stood his consistent counsel of submission to the Chaldeans and his prediction of the seventy years' captivity were viewed with disfavour and regarded as prompted by a disloyal spirit. The capture and destruction of Jerusalem, however, justified the prophet, and to the Jews in their exile the prophecy of the seventy years' captivity, instead of being a terror, was transformed into a ground of hope, so that Jeremiah's writings became to them an object of reverent study.¹ After the return from Babylon his prophecies were reckoned amongst the sacred books. Later it was believed that Jeremiah had hidden away the Tabernacle, the Ark and the altar of incense until the time of desolation should have passed by (2 Macc. ii.), and to Judas Maccabæus he was said to have appeared in a dream as praying for the holy city and giving him a sword of gold (2 Macc. xv. 14, 15). By the time of our Lord's public ministry we find that his reappearance was expected as a herald of the Messiah (Matt. xvi. 14), and later Jewish interpreters have explained Deut. xviii. 15, 18 as referring to Jeremiah.

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vii

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Historical Setting of Jeremiah's Prophecies. *Reign of*

Josiah.—Josiah came to the throne of Judah in 639 B.C., and Jeremiah received his call to the prophetic office in the thirteenth year of that king, *i.e.*, B.C. 626, five years before the recovery of the Law Book (containing Deuteronomy, or, at any-rate, a considerable portion of our present book of Deuteronomy) which exercised so important an influence in the direction of religious reform. That the events of that memorable time made a profound impression upon the young prophet is apparent from the many points of contact with, or references to, Deuteronomy which may be traced in his writings. In connection with the reformation under Josiah there is no mention of Jeremiah in the historical books, from which it must be concluded that, though the prophet was doubtless associated with the High Priest and the other leaders of religious reform in their work, he had not as yet risen to that position of eminence and influence which he was soon afterwards to occupy. His part in the reformation appears to have been to undertake an itinerant mission through the cities of Judah proclaiming the conditions of the Covenant. An account of this, and of events arising out of it, is preserved in chaps. xi. and xii., where we learn that through it Jeremiah incurred the odium of the men of Anathoth. Thus early did he encounter that opposition which he was destined to meet with throughout in the exercise of his vocation. As regards internal condition, then, at the time when Jeremiah's ministry began, the state of Judah was singularly corrupt. Under Manasseh and Amon, Josiah's immediate predecessors, idolatry with all its attendant abominations had held sway. The young king, with the High Priest and a little band of faithful ones to which Jeremiah was attached, had set themselves to stem the tide of

corruption. Idol-sanctuaries and high-places were swept away. Yet, to one who looked beneath the surface, as Jeremiah did, it was evident that such reforms as these touched but the surface of the national life. The nation was in evil case, corrupt at heart ; it was in vain one looked for righteousness (*see especially chap. v.*), and the prophet seems to have faced his work with the conviction that the nation was beyond hope of restoration, an impression that only deepened and grew stronger as time went on. As regards its external relations, the little kingdom of Judah lay at this time between the two great political powers of the Chaldean empire on the one hand and Egypt on the other. As in Isaiah's time (*see, e.g., Isa. xxx. 1-5, xxxi. 1-3*), so now a powerful party in Judah was strongly in favour of seeking safety from Chaldean aggression by an alliance with Egypt. Of such policy Jeremiah altogether disapproved (*see, e.g., ii. 36*), and rather advised recognition of the suzerainty of the Chaldean power. It was in pursuing the policy advocated by the prophet and in resisting Egypt that the good king met his death in battle at Megiddo against the army of Pharaoh Necho (*2 Kings xxiii. 29*). This was Jeremiah's first great sorrow, and it is on record that he composed an ode of lamentation on the occasion (*2 Chron. xxxv. 25*).

Reign of Jehoahaz (Shallum), B.C. 609.—Jehoahaz, son of Josiah, was chosen by the people of Judah to be king on his father's death, but after a short reign of only three months he was deposed and carried away into Egypt by Pharaoh Necho upon his return to his own country. From the fact that the Egyptian monarch thus thought it expedient to remove him, as well as from Jeremiah's sympathetic lament over his exile (*xxii. 10-12*), we may conclude that Jehoahaz was well-disposed

towards the prophet, and that he had intended to continue, alike in religion and in his relation to foreign powers, the policy of his father.

Reign of Jehoiakim, B.C. 608.—Jehoiakim, brother of the last king, who succeeded to the throne, was a nominee of Pharaoh. His elevation meant, therefore, the triumph of the Egyptian party in Judah. Jeremiah testified against the extravagance and luxury which marked the court at this time (xxii. 13-15), and in the Egyptian alliance to which the king was pledged, he was convinced that there was no hope of safety for the nation. His view of the political situation received an emphatic confirmation in the crushing defeat which the power of Egypt sustained in Jehoiakim's fourth year (B.C. 604) at Carchemish on the Euphrates at the hands of Nebuchadnezzar. From this time Jeremiah understood and taught that the subjection of Western Asia to the Chaldeans was inevitable, and therefore in accordance with God's providential ordering of the course of affairs. At the outset of his ministry Jeremiah had foretold the coming of an enemy from the North,¹ who should punish Judah for its apostasy, but in his earlier utterances the expected invader is not indicated by name. The decisive battle at Carchemish formed a turning-point in the history of the times, and Jeremiah's subsequent utterances are express and definite.² Nebuchadnezzar is, according to his teaching, a Divine instrument, a servant of Jehovah (xxv. 9, xxvii. 6), raised up to accomplish His purposes, and Judah, along with the neighbouring nations, is by Divine decree delivered into the power of Babylon (xxv. 18-25). Re-

¹ See i. 13, 14, iv. 6, vi. 1. The invader is first mentioned by name in chap. xxv.

² The defeat of Egypt is celebrated by Jeremiah in an ode of triumph in chap. xlvi.

sistance on Judah's part to the Divine instrument must be useless, or worse than useless, for it can only lead to greater misery (xxvii. 8); the remedy, therefore, against entire overthrow is voluntary submission to the Chaldeans, and those who thus yield will be allowed to remain in undisturbed possession of their own land (xxvii. 11), but the Israelites shall serve Babylon during an exile of seventy years, at the end of which time a great restoration is in store for them (xxv. 11, 12, xxvii. 6, 7, xxix. 10, 11). In the same year which witnessed the overthrow of Egypt at Carchemish, Jeremiah's prophecies which had been delivered up to this time were, by Divine command, written out (xxxvi. 1, 2), and when the king in anger burned the MS. roll (xxxvi. 23) they were re-written in Jehoiakim's fifth year (xxxvi. 9), with many additions, especial prominence being given to a prophecy of the Chaldean conquest of Judah (xxxvi. 27-32). This second roll no doubt formed the groundwork of the prophet's collected writings, and therefore of our present Book of Jeremiah. After the defeat of Egypt, Judah became for the time tributary to Babylon, but before he met with his ignominious end (xxii. 18, 19) Jehoiakim threw off his allegiance (2 Kings xxiv. 1).

Reign of Jehoiachin (Coniah), B.C. 597.—Jehoiachin, son of Jehoiakim, reigned only three months. Jerusalem was besieged by the Chaldeans, and the king having surrendered, he himself, the queen-mother and the flower of the nation¹ were deported to Babylon. The only prophecy of Jeremiah which can with certainty be assigned to this reign is the lament over the irrevocable exile of the childless king in xxii. 24-30.

¹ Those who went into exile with Jehoiachin as compared with those left in Judah were as good figs compared with figs too bad to be eaten. See Jeremiah's vision in chap. xxiv.

Reign of Zedekiah, B.C. 596.—Zedekiah, a son of Josiah, was next nominated king by Nebuchadnezzar, to whom he took oath of allegiance. Personally the king appears to have been disposed to be friendly towards Jeremiah, whom he from time to time consulted (xxxvii. 17-21, xxxviii. 14-28), and whom he to some extent protected from the fury of his enemies, but he was too weak and vacillating to be able to withstand the princes (*cp.* xxxviii. 5, 25) who were opposed to Jeremiah and in favour of throwing off the Chaldean allegiance. In Zedekiah's ninth year the second siege of Jerusalem by Nebuchadnezzar began, the Jewish king having proved faithless to his oath by negotiating for an organised resistance to the Chaldeans with ambassadors from the neighbouring nations (xxvii. 3). Jeremiah at this time constantly declared that the besiegers would take the city and advised surrender to them (xxi. 1-10, xxvii.-xxix., xxxiv. 1-7). Adopting the method of teaching by symbolic action, often resorted to in the East, the prophet appeared in the city wearing a yoke and bonds to indicate the captivity that was surely coming upon Judah (xxvii. 2). This action, the import of which none could mistake, brought him into immediate conflict with the false prophet Hananiah, who broke the offensive symbols, and foretold a speedy return of those who had already gone into exile with Jehoiachin. Jeremiah re-enforced his teaching, however, by making a yoke of iron, and predicted the death of his opponent, which took place within a year (xxviii.). The approach of an Egyptian force led to a temporary raising of the siege of Jerusalem, and taking advantage of the respite Jeremiah proposed to leave the city for his estate at Anathoth, but when his intention was discovered it led to an accusation on the part of the princes that he was meditating desertion to the

Chaldeans, and they procured his imprisonment (xxxvii. 11-15). Not content with this, his bitter enemies, the princes of the Egyptian party, cast him into the pit of the prison, where he was left to die, but in his extremity the prophet was rescued by Ebed-melech, an Ethiopian eunuch of the court, and the king interposed to protect him, keeping him in milder confinement, which continued until the fall of the city. It was during this dark period of the latter days of the beleaguered city that the prophet manifested by a striking act his assurance of the bright future yet in store for his unfortunate country. He purchased, with all the usual legal formalities, some property at Anathoth, declaring that fields and vineyards should yet again be possessed in the land (xxxii. 6-15).¹

After the Fall of Jerusalem.—By the Chaldean conqueror Jeremiah was treated with kindness and consideration, Nebuzaradan, the captain of the guard, having been specially charged to protect him (xxxix. 11, 12). A choice of alternatives was then given to the prophet; he might, if he so wished, have gone to Babylon, but preferred to remain in Judah, where he attached himself to Gedaliah, son of his friend Ahikam, who had been appointed governor over the cities of Judah. Hopes of a peaceful settlement were, however, speedily dissipated by the success of a plot against the Chaldean rule, headed by a member of the royal family of Judah named Ishmael, in which the governor was slain. The Jewish remnant now feared the vengeance of the King of Babylon and determined upon flight into Egypt. Against this course Jeremiah strongly protested, urging his fellow-countrymen to remain in their own land and

¹ This act of the prophet has been compared to the purchase in Rome, for its full value, of the land upon which Hannibal's army was encamped,

to trust the Chaldean power, for then it should be well with them, whereas he foresaw that in Egypt calamity would overtake them (xlii. 7-22). Though Johanan and the other leaders of the now diminished remnant had determined on the emigration to Egypt, they made a pretence of consulting Jeremiah, and finding his counsel adverse to their plan, they rejected it, accusing the prophet and Baruch, his scribe, of designing to deliver them into the hands of their enemies the Chaldeans. When eventually they carried out their project and took refuge in Egypt, Jeremiah and Baruch were forced to accompany them.

The Exile in Egypt.—In Egypt the burden of the prophet's teaching was the same as it had ever been. He declared that the desolation and captivity of Judah were the punishment for its apostasy and idolatry, and sternly warned the remnant with whom he sojourned against persistence in this sin. Their punishment he also foretold in no uncertain terms; they should not return to their own country, but die in the land of their exile, for a desolation like that which had overtaken Judah was in store for the nation where they had taken refuge, since Egypt also, as the prophet impressively indicated at Tahpanhes (xlvi. 8-13) should be conquered by Nebuchadnezzar, and be subject unto him.

Contents and Arrangement. *The Prophet's Call.*—[Thirteenth year of Josiah.] Chap. i.

The Nation's History reviewed, and its inevitable issue indicated. [Committed to writing in the fifth year of Jehoiakim.] Chaps. ii.-vi.

(a) The innocence of the nation's youth is contrasted with its subsequent ingratitude and defection, unparalleled in history

(ii. 1-13). Punishment is in store for it (14-16), but the people look for aid to foreign nations and false deities (17-27), refusing the correction of Jehovah (28-37).

(b) Idolatrous Judah is like an unfaithful wife (iii. 1-4), yet pardon is offered to the nation (19, 20), which acknowledges its sin (21-iv. 2).

(c) A comparison of Judah with Israel. Judah did not take warning from the punishment of the sister kingdom (iii. 6-11), Israel is called to repentance (12, 13), and restoration is promised to Zion (14-18).

(d) The judgment upon the nation through an enemy from the North. After an exhortation to repentance the people are bidden to flee to their fortified cities before the invader (iv. 3-11) who advances and besieges Jerusalem (12-18). The prophet laments the calamity (19-31). Jehovah would pardon if there were any righteous in Jerusalem, but the nation is reprobate (v. 1-9, 20-31), therefore the foe will lay waste the land and carry away the inhabitants (10-19). Jerusalem's overthrow is imminent and inevitable, because the nation will not hearken to Jehovah (vi. 1-21). The approach of the enemy (22-27) and worthlessness of the nation (28-30) are graphically described.

A Discourse delivered at the Temple Gate.—[Probably dating from the reign of Josiah, committed to writing in Jehoiakim's fifth year.] Chaps. vii.-x. Jehovah will only protect His people if they are faithful, otherwise Jerusalem shall be as Shiloh, and Judah as Ephraim (vii. 1-20). Their formal worship is rejected because of their persistent disobedience (21-27). The prophet mourns for the judgment that is to fall upon them in their impenitence (vii. 28-viii. 12), and laments for the sins that have caused it (ix. 1-26). He bids the people

of Jerusalem make ready to depart into exile (x. 17-22), yet prays for a mitigation of the calamity (23-25).

A Discourse against Idolatry.—[Of doubtful authorship.] Chap. x. 1-16. God's people are bidden not to fear idols, but rather to fear Jehovah. The helplessness of idols is contrasted with the power of the true God.

Jeremiah's Itinerant Mission in Judah.—The object of this mission was to proclaim the conditions of the Covenant, based on the newly-recovered Law Book. [Reign of Josiah.] Chaps. xi.-xii. Judgment is inevitable because the people will not repent (xi. 9-18). The men of Anathoth plot against Jeremiah and judgment is pronounced against them (19-22). The prophet expostulates because of the immunity of the wicked from calamity (xii. 1-4), but is taught that greater trials await him (5-6). Judah and the neighbouring nations are given over to the spoiler (7-17).

Parables of the Rejection of Judah and Coming Calamity.—[Reign of Jehoiachin?] Chap. xiii. The acted parable of the soiled girdle (1-11). The parable of the jars of wine (12-14). Exhortation to amendment and lament for the inevitable disaster, since change for the better appears hopeless (15-27).

Prophecies connected with a Drought in Judah.—[Reign of Jehoiakim?] Chaps. xiv. 1-xvii. 18. Judah being afflicted with drought (xiv. 1-6), Jeremiah intercedes with God (7-9), but his intercession is rejected (10-12); his plea that the people have been misled by false prophets is not accepted (13-18). His prayer is again rejected, not even the intercession of Moses or Samuel could avert the nation's doom (xv. 1-9). In his despair the prophet is assured that those who persecute him will one day seek his help (10-14). He bewails his mission to

foretell his country's ruin, which is caused by its sin (15-xvi. 13, xvii. 1-4). After punishment God will restore His people from exile (xvi. 14-21). Jehovah is the only help in time of trouble (xvii. 5-18).

On Sabbath Observance.—[Of comparatively early date, because the fall of the monarchy is not viewed as inevitable. Reign of Josiah?] Chap. xvii. 19-27. An exhortation to observe the Sabbath; on this the national prosperity and continuance of the monarchy depends.

Lessons from the Work of the Potter.—[Reign of Jehoiakim.] Chaps. xviii.-xx.

(a) Prophecies are delivered conditionally; punishment may be averted by repentance, or blessing forfeited by evil-doing (xviii. 1-10). Judah is therefore called to repent, but refuses, so that doom is inevitable (11-17). The people in anger plot against Jeremiah, and he prays for their punishment (18-23).

(b) By breaking a potter's vessel the prophet indicates the approach of irretrievable disaster (xix. 1-13). Repeating his prophecy in the Temple, he is put in the stocks (xix. 14-xx. 2); on being released he foretells the Babylonian exile, and, feeling the indignity of his punishment, bitterly laments his lot (xx. 3-18).

On the Fate of Jerusalem.—[Reign of Zedekiah, during the siege.] Chap. xxi. 1-10. When consulted by the king, Jeremiah declares that the siege must issue in the capture of the city, and that safety accordingly lies in surrender.

Prophecies regarding the Royal House of Judah.—[A collection of short prophecies of various dates.] Chaps. xxi. 11-xxiii. 8. The continuance of the Royal House depends on the justice and uprightness of the kings (xxi. 11-xxii. 9). Lament for the exile

of *Shallum (Jehoahaz)* (xxii. 10-12). Condemnation of the luxury and unjust administration of *Jehoiakim*, who shall meet an ignominious death (13-19). The childless exile of *Coniah (Jehoiachin)* foretold (20-30). Though the kings have ruined the nation Jehovah will restore it, and raise up from the house of David an ideal king (xxiii. 1-8).

On the False Prophets.—[Reign of Zedekiah.] Chap. xxiii. 9-40. Their profanity and immorality are censured (9-15). Their message is to be rejected because Jehovah has not commissioned them (16-28). Both they and those who are led by them shall be punished (20-40).

The Vision of the Figs.—[Reign of Zedekiah, when the *elite* of the nation had been deported with Jehoiachin to Babylon.] Chap. xxiv. Jeremiah sees in a vision a basket of good figs, standing for the exiles in Babylon, and a basket of bad ones, representing the remnant in Judah who should be rejected as utterly worthless.

The Outlook for the Future.—[A prophecy delivered on the occasion of the Chaldean victory over Egypt in Jehoiakim's fourth year.] Chap. xxv. Judah has refused to hear the prophets of Jehovah, therefore, with the neighbouring nations, it shall be punished by seventy years' exile in Babylon (1-11), after which the Chaldean empire shall come to an end (12-14). A summary follows of Jeremiah's prophecies respecting foreign nations.

A Solemn Warning in the Temple.—[Earlier part of the reign of Jehoiakim.] Chap. xxvi. The fate of the sanctuary at Shiloh is reserved for Jerusalem unless the nation repents (1-7). The people resent Jeremiah's words, and he is in peril of death (8-24).

A Collection of Prophecies belonging to the Earlier Part of Zedekiah's Reign.—Chaps. xxvii.-xxix.

(a) An embassy from the surrounding nations having arrived at Jerusalem with a view to organising resistance to Nebuchadnezzar, Jeremiah declares that they all shall become subject to the Chaldeans, and accordingly counsels submission (xxvii.).

(b) Hananiah having prophesied the return from Babylon of those already deported, Jeremiah opposes him and foretells his death within a year (xxviii.).

(c) The exiles in Babylon having been encouraged by false prophets to hope for a speedy restoration, Jeremiah advises them to settle down, because no restoration can take place until after seventy years (xxix.).

Prophecies of Restoration.—[Reign of Zedekiah, during the siege.] Chaps. xxx.-xxxiii. The people shall be delivered from their distress and ruled by a Prince of David's House (xxx.-xxxiii). In the restoration Ephraim, now mourning for her children, will share (xxxi. 1-20). The united people, thus restored, will be ruled under a *New Covenant*, when the law of God shall be no more an external letter but a ruling principle in the heart (xxxi. 21-40). The exile is inevitable, yet, as a sign of confidence in the future, Jeremiah purchases property at Anathoth, and carefully preserves the deeds (xxxii.).

Prophecies during the Siege of Jerusalem.—[Reign of Zedekiah.] Chap. xxxiv. Jeremiah foretells the fate of the city and of the king (1-7). The people having violated a solemn undertaking to set free their Hebrew slaves, the prophet declares that they will be punished by the destruction of the city (8-22).

A Lesson from the Rechabites.—[Later part of Jehoiakim's reign, when plundering bands from neighbouring tribes were

devastating Judah, *cp. 2 Kings xxiv. 2.] Chap. xxxv.* The Rechabites had taken refuge in Jerusalem, but were careful to observe the charge given by their ancestor. The prophet contrasts their obedience, which shall not go unrewarded, with the disobedience of Judah.

An Account of the Circumstances under which Jeremiah's Earlier Prophecies were committed to Writing in the Fourth and Fifth Years of Jehoiakim.—Chap. xxxvi.

Details of Jeremiah's History during the Siege of Jerusalem.—Chaps. xxxvii., xxxviii.

Jeremiah's History from the Fall of the City to His Arrival in Egypt.—Chaps. xxxix.-xlivi. 7.

Prophecies delivered in Egypt.—Chaps. xlivi. 8-xliv. 30.

(a) The subjection of Egypt to Nebuchadnezzar foretold (xlivi. 8-13).

(b) The exiles reproved and warned against continuance in idolatry; their punishment foretold—only a small remnant shall escape the desolation that is coming upon Egypt and return to their own country (xliv.).

A Prophecy to Baruch.—[Fifth year of Jehoiakim, after the writing of the roll as related in xxxvi.] Chap. xlvi. Baruch, greatly distressed at the coming misfortunes of his country, is warned not to entertain ambition for himself, yet is assured that he shall escape with his life.

Prophecies concerning Foreign Nations.—Chaps. xlvi-li.

1. *On Egypt.*

(a) An ode of triumph on the defeat of Egypt by Nebuchadnezzar at Carchemish (xlvi. 1-12).

(b) A prophecy of the subjection of Egypt by the Chaldeans (xlvi. 13-28).

2. A judgment is to fall upon the *Philistines* through invasion by an enemy from the North (xlviii.).
3. A vivid picture of the desolation of *Moab* and captivity of its people (xlviii.).
4. The desolation and captivity of the *Ammonites* (xl ix. 1-6).
5. The Divine judgment upon *Edom* (xl ix. 7-22).
6. The destruction of *Damascus* (xl ix. 23-27).
7. The defeat and dispersion of the tribe of *Kedar* by the Chaldeans (xl ix. 28-33).
8. The defeat and ultimate restoration of *Elam* (xl ix. 34-39).
9. *On Babylon* [of doubtful authorship] (l. li.).—Owing to the capture of Babylon the exiled Israelites are to be delivered. The prophet rejoices over the fall of the city, which is a punishment for the treatment meted out to God's people.
10. Seraiah, at Jeremiah's bidding, indicates symbolically the fall of *Babylon* (li. 59-64).

Historical Appendix.—[Added by the compiler.] Chap. liii.
A narrative, parallel with 2 Kings xxiv. 18-xxv. 30, containing an account of the fall of Jerusalem and the exile of the people.

From the foregoing summary of the contents of the book (according to the Hebrew text) it will be seen that there is little system of any kind in its present arrangement. Some of the sections occur quite out of their chronological order, prophecies which obviously belong to the reign of Zedekiah being inserted before others which refer to an earlier period. Nor can it be said that there has been any thorough attempt to group the prophecies according to their subject-matter, the only noteworthy examples of such grouping being the utterances respecting the kings which have been put together in chap. xxii.,

the collection of passages bearing on the national restoration (xxx.-xxxiii.), and the number of prophecies relating to foreign nations, which are collected together and placed after all those which refer to the chosen people. It must be remarked that the Septuagint version, which was made from Hebrew MSS. about 1000 years older than any now extant, presents a text differing from the Hebrew to a much greater extent than is the case in the other O.T. books. The difference is one both of contents and arrangement. As regards quantity of matter, the Greek version is a good deal shorter than the Hebrew, less by one-eighth approximately, there being a fair number of considerable omissions. Many of these passages wanting in the Septuagint are, however, duplicated in the Hebrew text, being repeated in another part of the book. It is therefore quite possible that in those places where the passages in question are wanting from the Greek they have been interpolated in our present Hebrew text, the Septuagint preserving the older form. The arrangement of matter is also different in the Greek version, the prophecies concerning foreign nations, which in the Hebrew appear at the end, being there inserted at chap. xxv., which, indeed, appears their logical and more natural place, and where the Hebrew summarises them very nearly in the same order in which they afterwards occur at length. Whether the Hebrew or the Greek arrangement is nearer to the original is a question which it is scarcely profitable to discuss. Probably Jeremiah left his prophecies unarranged, and the Septuagint and Hebrew text represent respectively two different editions or recensions, both of which were current in early times. It has been conjectured that the Septuagint was translated from a recension in use in Egypt, while the Hebrew text has come down to us from the edition of

Jeremiah's writings current in Palestine. The principal omissions in the Septuagint, and also important variant readings which it presents, materially affecting the sense, will be found mentioned in the notes.

Though it is thus fairly obvious that the form and condition of the book as we now have it must be due to later editions, it can scarcely be doubted that it preserves a true picture of the life and times of Jeremiah, and that the utterances embodied in it are the genuine discourses and poetic compositions of the prophet. There are but few sections which have sometimes been thought to be the work of later hands and subsequent additions to the authentic works of the prophet whose name the whole collection bears. Of these the most considerable passages, whose authorship may reasonably be considered doubtful are the following :—

(a) x. 1-16. *A Discourse against Idolatry.*—This is thought not to be Jeremiah's, because (1) it is out of place, and breaks the connexion of the section in which it has been inserted. (2) Whereas Jeremiah usually exhorts the people not to look to false gods for help (*e.g.*, ii. 28, xi. 12), the writer here bids them not fear idols, since they are powerless to harm. (3) It is assumed in x. 2, 4 that the Israelites are witnesses of idolatry practised by others rather than idolaters themselves. The second and third considerations adduced would seem to indicate that the prophecy is addressed to the exiles in Babylon.

(b) i. and li. 1-58. *A Prophecy of the Overthrow of Babylon and Restoration of the Israelites.*—Retribution is at hand for Babylon and the hour of deliverance nigh for God's people, who are bidden to prepare to leave the land of their exile

(l. 30, 34, li. 33, 36). This prophecy is thought not to be by Jeremiah, because his attitude in Zedekiah's reign is quite different, as represented elsewhere. Thus in xxvii.-xxix. he strongly opposes those prophets who held out hopes that the Chaldean power would shortly be humbled and the exiles be speedily restored again; on the contrary, he himself advised those who had been carried away to Babylon to settle down quietly and make a home for themselves there. At the same time, the phraseology of this section has admittedly much in common with that of Jeremiah; but if he is the author the prophecy must be of much later date than would appear from the note of time given in li. 59, the fourth year of Zedekiah's reign.

(c) iii. Recognised by the compiler of our present book as a later addition, because he adds, at the end of li., the note, 'Thus far are the words of Jeremiah.'

Style and Characteristics. In the writings of Jeremiah we miss the majestic tone and the literary finish which mark the prophecies of his predecessor Isaiah. His style is direct, simple, and devoid of all artificiality, so that his personality and character are clearly revealed, and his inmost thoughts and emotions laid bare. Thus at the outset he does not conceal his sense of weakness and distrust of his own power (i. 6), nor does he disguise his impatient murmurings (*e.g.*, xv. 10, 18), his longing to escape from those who rejected his message and plotted against him (ix. 2), or the secret misgiving of his heart (xxxii. 16-25). The apparent immunity of the wicked (xii. 1) and the seeming failure of his own ministry (xv. 18, xvii. 15) weigh heavily upon him, yet an overpowering impulse constrains him to be the bearer of

his woeful message, so repugnant to him, and which brings him into such odium that, in his despondency and bitterness, like Job he curses the day of his birth (xvii. 16, xx. 7-18). Being thus a man of very sensitive nature his utterances are characterised by a passionate intensity, which, according to his subject, now animates bitter invective, now inspires pathetic and touching lamentation. His writings, again, are full of vivid imagery and similes, though it accords with the general simplicity of his style that these are seldom elaborated or worked out in detail. Often his poetic figures are extremely beautiful as well as full of pathos, as, *e.g.*, when he pictures Rachel weeping for the exile of her children (xxxi. 15-17). A fine example of the prophet's more vigorous and spirited manner is preserved in the ode on the defeat of Egypt (xlvi. 3-12). Sometimes his similitudes are not spoken but acted (xiii. 1-11, xix. 10, 11, xxvii. 2, xlili. 9-13, li. 63, 64), and their graphic symbolism, by bringing home the prophet's message to those who witnessed these acted parables, roused resentment against him, bringing him into conflict both with the authorities and with the false prophets. It is further characteristic of Jeremiah that his book contains many repetitions, not only of the substance of his message, which it was necessary that he should reiterate and insist upon, in view of opposition and persecution, but also of phrases and expressions, and even of whole sentences or clauses; many of these favourite expressions are either not found at all, or are very rare, elsewhere in the O.T. Another feature of Jeremiah's prophecies which should be noted here is the use which he makes of the words of his predecessors. The influence of the Law Book, recovered a few years after his call to the prophetic office, may reasonably be traced in the parallels observable

between his utterances and Deuteronomy. Clear instances are (1) the quotation in xi. 3-5 of the curse from the 'words of the Covenant' (Deut. xxvii.); (2) the allusion in xxviii. 9 to the test of a prophet's mission as stated in Deut. xviii. 22; (3) the reference in xxxiv. 13, 14 to the law with regard to Hebrew slaves (Deut. xv. 12). Dependence on other prophets may also be traced. The section concerning the fate of Moab (xlviii.) borrows to a considerable extent from Isaiah's prophecy respecting the same people (Isa. xv., xvi.), and there are many similarities between the prophecy on Edom (xlix. 7-22) and the book of Obadiah, which can scarcely be accidental, though whether one of the two contemporary prophets borrowed from the other, or both made use of some earlier original, cannot be certainly determined.

Teaching. Commissioned at a crisis in the nation's history, Jeremiah's message is in the main a warning of judgment coupled with a call to repentance. His preaching is based on the Covenant which Jehovah made with His people when He delivered them from Egypt, and the relation of Israel to God is set forth under the figures of the marriage bond (ii. 2, iii. 1) and of sonship (xxxi. 9). To this covenant relation the nation has been unnaturally and ungratefully false (ii. 11-13, 20, 21, iii. 1, 2), and therefore the sentence of doom has gone forth. Such sentence is not in its nature absolute, but the threatened punishment might be averted by repentance and amendment (xviii. 7-11), hence the prophet's urgent and oft-repeated calls to turn again to Jehovah. In the earlier days of his ministry Jeremiah hoped that reformation might still be possible and the final disaster and captivity yet be averted (iv. 3, 4, vi. 8, vii. 3, xxii.

4. 5), but the stubbornness (E.V. ‘imagination’) of the people’s evil heart convinced the prophet that there was little or no hope of amendment (xv. 1, xvi. 1, xvii. 1, xviii. 12, xix. 10, 11), sin has become a second nature (xiii. 23), and the nation is past praying for (vii. 16, xi. 14, xiv. 11, xv. 1). Accordingly, in the prophecies delivered from Jehoiakim’s fifth year onwards, the decree of rejection is represented as irrevocable, and the nation’s doom as sealed. No narrow view is, however, taken of God’s dealings with men, even the last calamity, thus clearly foreseen, does not mean the removal of a watchful providence. Jehovah is not only the God of Israel, He is supreme in all the earth. The Chaldean conqueror is His servant, carrying out His purposes (xxv. 9, xxvii. 6), and the prophet of Jehovah has His messages of doom and of restoration for other nations as well as for Israel (xlviii. 47, xlix. 6, 39).

The age of Jeremiah proved a crisis for the Church, as for the nation. The religious and patriotic Jew of his time held firmly as articles of faith the permanence of David’s kingdom, and the inviolability of Jerusalem with its Temple. The teaching of Isaiah, confirmed as it had been by the signal overthrow of Sennacherib in Hezekiah’s reign, must have immensely strengthened the latter conviction. But this conviction in Jeremiah’s day had degenerated into a presumptuous trust in the protection which the sanctuary was thought to afford, and a blind confidence in the outward observances of religion on the part of men whose lives knew no moral restraint (vii. 9-11). The prospect of exile which Jeremiah consistently kept before the people, carrying with it the fall of David’s house and desolation of the sanctuary, traversed the most cherished beliefs of the time. Not only were prejudices

shocked, but faith must have been sorely tried ; it was a time of sifting of the permanent elements from the transient in the Jewish faith, and through the trying period of transition it was the work of Jeremiah to guide the nation. Sternly, in the name of Jehovah, he rejects their formal service (vi. 20), and warns them that their fanatical trust in the mere possession of the Temple as securing them from evil can only pave the way for disaster (vii. 4), as a like presumptuous confidence in the sanctuary at Shiloh had done earlier in the nation's history (vii. 12-14, xxvi. 6). Over against the hollow formalism of an age which had divorced religion from morality, Jeremiah sets a teaching which, for its spirituality, is unsurpassed in the O.T. Moral obedience is the one essential (vii. 22, 23), outward observances are not indispensable, indeed, the time is coming when the people will be obliged to do without them (iii. 16). The keynote of the great future which awaits Israel, for even in the darkest days Jeremiah firmly believed in a future restoration, is struck in the symbolic name 'Jehovah is our Righteousness,' which he assigns now to the ideal king, now to Jerusalem (xxiii. 6, xxxiii. 16). The first necessary condition of that renewed state is the forgiveness of sins (xxxi. 34), a forgiveness which shall cover all the past, so that none shall suffer for the sins of their ancestors, but it shall be realised that men are as individuals responsible (xxxi. 29, 30). The basis of that new and better condition is a New Covenant which Jehovah will make with His people when the Divine Law shall be no longer an external letter, regulating conduct by statute, but an inward principle planted in the heart and controlling all life (xxxi. 31-34). The prophet's view is thus concentrated upon the restored nation, and a personal Messiah is not prominent in his writings ;

yet, in contrast to the succession of worthless kings under whom Judah had drifted to disaster, he indicates that in the future faithful shepherds shall be set over God's people, and pre-eminent over all is One whose name is the pledge of a perfect fellowship of righteousness between Jehovah and His people (xxiii. 4-6), who is called David, as being of David's line (xxxiii. 21), and as fulfilling in His person the ideal of the man after God's heart, for which the name of David stood (xxx. 9), and who is to unite in Himself the character and office of Ruler and Priest (xxx. 21).

LAMENTATIONS

Authorship and Date. In the Hebrew Bible this book is designated by its first word '*Ekhah* (How !), just as the books of the Pentateuch are headed *B'reshith* (In the beginning) *V'elleh Shemoth* (And these are the names), etc. In all such cases the translators of the Septuagint substituted titles descriptive of the subject-matter, *Genesis*, *Exodus*, etc., which have, in the case of the opening books, been retained in the English Bible without translation. The Greek title of the Book of Lamentations is *Threnoi*, corresponding to the name *Kinoth*, given to it in Rabbinical literature, and accurately rendered by the title in the English version. In the Hebrew original this book is a strictly anonymous one. The writer does not anywhere claim to be, or represent himself as, Jeremiah, nor is there any title or editor's note assigning the work to his authorship. A very ancient tradition, however, associated it with the name of the prophet.

In 2 Chron. xxxv. 25 Jeremiah is said to have composed an elegy on the death of King Josiah, and the writer alludes to this as extant in his time in writing ‘in the lamentations’ (Heb., *Kinoth*, the name by which our canonical book is commonly designated in Jewish literature). But the five odes which form the canonical Book of Lamentations must be referred to a later occasion than the death of Josiah, the subject evidently being the last siege and destruction of Jerusalem by the Chaldeans, as appears throughout from internal evidence. The statement of the Chronicler may concern an earlier composition of Jeremiah, now lost, or perhaps it is more probable that the reference is to the canonical book, which is by mistake ante-dated, the Chronicler supposing ‘the king’ (Lam. ii. 6) and ‘the anointed of the LORD’ (iv. 20) to be Josiah. The only conclusion which can with certainty be drawn from 2 Chron. xxxv. 25 is that at the time when the Book of Chronicles was compiled Jeremiah’s name was associated with compositions of the class of Lamentations. But this tradition which definitely connects his name with our present book must be at least older than the date when the Septuagint translation was made, because in that version a note is prefixed, which runs thus: ‘And it came to pass, after Israel had been carried into captivity, and Jerusalem had been laid waste, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said,’ etc. This must embody a tradition current at least two or three centuries before Christ. On the other hand, in the opinion of some, it is rather against Jeremiah’s authorship that in Hebrew Bibles the Book of Lamentations is not placed among the prophets, as in the English version, but is found amongst the *Kethubim* (writings), i.e., in the third division of the

Hebrew canon, consisting of books which won their way to acceptance later than ‘the prophets,’ and were the last to be ranked amongst the Sacred Scriptures. This argument, however, cannot be deemed conclusive, since the position of Lamentations amongst the sacred books may be due to a liturgical reason. It has long been recited in the Jewish Church on the anniversary of the fall of Jerusalem (the 9th of the month Ab), and is accordingly counted as one of the five *Megilloth* (rolls) read publicly on days of sacred observance.¹

While the external evidence is thus indecisive on the question of authorship, the diversity of opinion amongst scholars also shows that from a consideration of the internal evidence no certain conclusion can be arrived at, either for or against the tradition which has been so long current. Those who argue for Jeremiah's authorship draw attention to the many coincidences between this book and the Book of Jeremiah. These might be summarised as follows :—

(a) In its general character Lamentations reminds us of Jeremiah. The emotional and sympathetic nature, the sensitive temperament and unrestrained utterance of the deepest feelings so characteristic of Jeremiah, are no less apparent in the author of the Lamentations.

(b) There are, besides, many correspondences in detail between the two—

(i.) The style and phraseology of Lamentations has much in common with Jeremiah. In both books we have the figure of the virgin daughter of Zion broken with a great breach (Lam. i. 15, ii. 13; Jer. xiv. 17), and striking phrases are common

¹ The other four are The Song of Solomon (Passover); Ruth (Pentecost); Ecclesiastes (Feast of Tabernacles); Esther (Feast of Purim).

to the two, such as 'terror on every side' (Lam. ii. 22; Jer. vi. 25, xx. 3, 10, xlvi. 5, xlxi. 29), 'fear and a snare is come upon us' (Lam. iii. 47; Jer. xlvi. 43), 'mine eye runneth down with water' (Lam. i. 16, iii. 48; Jer. ix. 1, xiii. 17, xiv. 17). Repetitions, too, like 'mine eye, mine eye' (Lam. i. 16) are quite in Jeremiah's style (Jer. iv. 19, vi. 14, viii. 11, xxii. 29, xxiii. 25).

(ii.) The doctrine of Lamentations is the doctrine of Jeremiah. Thus the decay and fall of Judah is traced to the teaching of false prophets (Lam. ii. 14; Jer. xxvii. 10, 15), the successful invader is the Divine instrument (Lam. iii. 1; Jer. li. 20), and the destruction of Jerusalem is irretrievable, like the breaking of a potter's vessel (Lam. iv. 2; Jer. xix. 11).

(iii.) The author of Lamentations, like Jeremiah, quotes from other writers (iii. 6 = Ps. cxliii. 3; the phraseology of the Psalter underlies a good deal of Lam. iii.).

(iv.) If some of the expressions in Lamentations are to be understood literally (*e.g.*, iii. 53), rather than as poetic figures (which is more probable), they fit in with the personal history of Jeremiah.

In spite of the many points of contact, of which examples have been indicated, the general tendency amongst scholars at the present day is to reject the tradition which assigns the Book of Lamentations to Jeremiah, it being thought that the resemblances are sufficiently explained, by supposing the author to have been a disciple of Jeremiah or a student of his prophecies, while it is pointed out that other features of the internal evidence indicate another author than the prophet himself. The words 'her prophets also find no vision from the LORD' (ii. 9), suggest the inference, it is said, that the writer

was not himself a prophet. Again, if in iv. 17 the author intends to identify himself with those who expected aid from Egypt, he takes up an attitude to which Jeremiah was strongly and consistently opposed. Further, the view taken of Zedekiah in iv. 20 is thought to be more favourable than Jeremiah would have been likely to express, and, to mention an argument of a different nature, it is considered improbable that one whose style is essentially artless, as Jeremiah's is, would construct his elegies in so artificial a manner as the writer of Lamentations has done (*see below*).

Whatever uncertainty may attach to the authorship, there is scarcely much room for doubt as regards the date of this book. That the Lamentations were composed soon after the Chaldean conquest of Judah, which forms their subject, may be gathered—

1. From the general tone of the book ; the vivid presentment of the terrible scenes and experiences of the final siege of Jerusalem giving the impression that the writer had himself witnessed and gone through them.

2. From the use of the term 'Assyrians' in v. 6, to designate Chaldeans (as in Jer. ii. 18). The Assyrian empire ended with the fall of Nineveh, B.C. 606, *i.e.*, about two years after the accession of Jehoiakim in Judah, and was succeeded by the Chaldean empire, whose capital was Babylon. Only one who remembered the earlier political relations of Judah as far back as Josiah's reign would be likely to speak of the invaders from the N.E. as Assyrians.

3. From the fact that traces of the influence of the book are discernible as early as the time of the return from the Exile, the prophet Zechariah (i. 6) apparently referring to Lam. ii. 17.

Style and Contents. The book consists of five separate compositions, each complete in itself, though all are connected by community of their general subject, which is the disaster that overtook the people of God, the city of Jerusalem and the sanctuary, when Judah was finally subjugated by the Chaldeans. The first four of these compositions are poems, constructed in an artificial manner, being acrostic in form with the verses so arranged as to begin with the letters of the alphabet in order.¹ Chaps. i., ii. and iv. thus consist of 22 verses each, but in chap. iii. the arrangement is varied, three verses in succession beginning with each letter of the alphabet, so that there are 66 verses in all, though these are shorter than in the other poems. In chap. v. the poetic form is discontinued, as is also the alphabetical arrangement, but, curiously enough, the number of verses (22) corresponds with the number of the letters of the alphabet. It is noteworthy that the order of the letters is not the same in all the four poems which exhibit the acrostic form, for, while chap. i. shows the usual order, in chaps. ii., iii., iv., P is placed before the guttural letter 'AYIN, which we should expect it to follow. This is a feature which has not been satisfactorily explained. The fact that it occurs in three of the poems precludes the supposition that it is a transcriber's error; but whether it is an example of poetic license, or is evidence that the order of the Hebrew letters was not definitely fixed, or should be understood as indicating variety of authorship, cannot be decided, though the last of the suggested explanations seems unlikely. The rhythm of Hebrew elegy, as seen in these poems, is, as has been noted, peculiar. The

¹ Some of the Psalms are similarly arranged, e.g., xxv., xxxvii., cxi., cxii., cxix., cxlv.

usual rule in the poetry of the O.T. is for the second member to form a more or less complete parallel to the first, and to be of about the same length, but in this book it is a good deal shorter, and very often not parallel in thought.

The contents may be summarised as follows :—

Chap. i. The sorrow of the desolate city.

Chap. ii. God's anger and rejection of His people.

Chap. iii. The nation (personified, and speaking as an individual)¹ bewails its calamities, remembers God's compassion, confesses its sin, and prays for vengeance on the enemy.

Chap. iv. Contrast between the glorious past and present humiliation of Zion ; but the triumph of disdainful foes (like Edom) will be short-lived, for Israel's punishment will soon be completed.

Chap. v. Jehovah is entreated to consider the affliction of His people, and to turn them to Himself again that they may be turned.

¹ Similarly, it is thought, in several of the later Psalms the national experiences are related, and sentiments expressed, in the first person singular.

The Book of the Prophet Jeremiah

THE words of Jeremiah the son of Hilkiah, of *The priests that were in Anathoth in the land* *Message to* of Benjamin: to whom the word of the LORD came *Jeremiah* in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in ⁵ the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.



Then the word of the LORD came unto me, saying, ¹⁰ Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.

Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child.

But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be

* The beginning of each chapter of the Authorised Version is indicated by an asterisk.

*Visions not afraid of their faces: for I am with thee to
of the deliver thee, saith the LORD.*

Almond Then the LORD put forth his hand, and touched
*Tree & my mouth. And the LORD said unto me, Behold, I
Seething have put my words in thy mouth. See, I have this*

*Pot day set thee over the nations and over the kingdoms,
to root out, and to pull down, and to destroy, and to
throw down, to build, and to plant.*

—*—

Moreover the word of the LORD came unto me,
10 saying, Jeremiah, what seest thou?

And I said, I see a rod of an almond tree.

Then said the LORD unto me, Thou hast well seen:
for I will hasten my word to perform it.

—•—

And the word of the LORD came unto me the
15 second time, saying, What seest thou?

And I said, I see a seething pot; and the face
thereof is toward the north.

Then the LORD said unto me, Out of the north an
evil shall break forth upon all the inhabitants of the
20 land. For, lo, I will call all the families of the
kingdoms of the north, saith the LORD; and they
shall come, and they shall set every one his throne at
the entering of the gates of Jerusalem, and against all
the walls thereof round about, and against all the
25 cities of Judah. And I will utter my judgments
against them touching all their wickedness, who have
forsaken me, and have burned incense unto other gods,

and worshipped the works of their own hands. *Cry in the*
Thou therefore gird up thy loins, and arise, and *Ears of*
speak unto them all that I command thee : be not *Jerusalem*
dismayed at their faces, lest I confound thee before
them. For, behold, I have made thee this day a de- 5
fenced city, and an iron pillar, and brasen walls against
the whole land, against the kings of Judah, against the
princes thereof, against the priests thereof, and against
the people of the land. And they shall fight against
thee ; but they shall not prevail against thee ; for I am 10
with thee, saith the **LORD**, to deliver thee.



* Moreover the word of the **LORD** came to me,
saying, Go and cry in the ears of *Jerusalem*, saying,
Thus saith the **LORD**; I remember thee, the kindness
of thy youth, the love of thine espousals, when thou 15
wentest after me in the wilderness, in a land *that was*
not sown. Israel *was* holiness unto the **LORD**, and
the firstfruits of his increase : all that devour him
shall offend ; evil shall come upon them, saith the
LORD. 20

Hear ye the word of the **LORD**, O house of Jacob,
and all the families of the house of Israel : Thus
saith the **LORD**, What iniquity have your fathers
found in me, that they are gone far from me, and
have walked after vanity, and are become vain ? 25
Neither said they, Where *is* the **LORD** that brought
us up out of the land of Egypt, that led us through
the wilderness, through a land of deserts and of pits,

Israel's through a land of drought, and of the shadow of Neglect death, through a land that no man passed through, of the and where no man dwelt? And I brought you into Lord a plentiful country, to eat the fruit thereof and the

*5 goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where *is* the **LORD**? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied ¹⁰ by Baal, and walked after *things that do not profit.**

*Wherefore I will yet plead with you, saith the **LORD**, and with your children's children will I plead.*

For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there ¹⁵ be such a thing. Hath a nation changed *their gods*, which *are* yet no gods? but my people have changed their glory for *that which doth not profit*. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the **LORD**. For my ²⁰ people have committed two evils; they have forsaken me the fountain of living waters, *and hewed them out cisterns, broken cisterns, that can hold no water.*

*Is Israel a servant? is he a homeborn slave? why is he spoiled? The young lions roared upon him, ²⁵ and yelled, and they made his land waste: his cities are burned without inhabitant. Also the children of Noph and Tahapanes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the **LORD thy God**, when he*

led thee by the way? And now what hast thou to *The*
do in the way of Egypt, to drink the waters of *Back-*
Sihor? or what hast thou to do in the way of Assyria, *sliding*
to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall 5
reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord God of hosts.

For of old time I have broken thy yoke, *and burst* 10
thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a 15
strange vine unto me? For though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord God.

How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know 20
what thou hast done: *thou art* a swift dromedary traversing her ways; a wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they 25
shall find her.

Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

Shame- As the thief is ashamed when he is found, so is the lessness of house of Israel ashamed ; they, their kings, their Israel princes, and their priests, and their prophets, saying to a stock, Thou *art* my father ; and to a stone,

5 Thou hast brought me forth : for they have turned *their* back unto me, and not *their* face : but in the time of their trouble they will say, Arise, and save us. But where *are* thy gods that thou hast made thee ? let them arise, if they can save thee in the

10 time of thy trouble : for according to the number of thy cities are thy gods, O Judah.

Wherefore will ye plead with me ? ye all have transgressed against me, saith the LORD. In vain have I smitten your children ; they received no

15 correction : your own sword hath devoured your prophets, like a destroying lion.

O generation, see ye the word of the LORD. Have I been a wilderness unto Israel ? a land of darkness ? wherefore say my people, We are lords ;

20 we will come no more unto thee ? Can a maid forget her ornaments, or a bride her attire ? yet my people have forgotten me days without number.

Why trimmest thou thy way to seek love ? therefore hast thou also taught the wicked ones thy ways.

25 Also in thy skirts is found the blood of the souls of the poor innocents : I have not found it by secret search, but upon all these.

Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will

plead with thee, because thou sayest, I have not *The Lord* sinned.
always

Why gaddest thou about so much to change thy *ready to* way? thou also shalt be ashamed of Egypt, as thou *Pardon* wast ashamed of Assyria. Yea, thou shalt go forth *s* from him, and thine hands upon thine head: for the *LORD* hath rejected thy confidences, and thou shalt not prosper in them.

—●—

* They say, If a man put away his wife, and she go from him, and become another man's, shall he return *to* unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the *LORD*. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat *15* for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be *20* ashamed.

Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth? Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou *25* couldest.

—*—

The *LORD* said also unto me in the days of Josiah

Return, the king, Hast thou seen that which backsliding O back- Israel hath done? she is gone up upon every high sliding mountain and under every green tree, and there hath Israel played the harlot. And I said after she had done
 5 all these *things*, Turn thou unto me. But she re- turned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her
 10 treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister
 15 Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the
 20 north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the
 25 LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one

of a city, and two of a family, and I will bring you *Israel* &
to Zion: and I will give you pastors according to *Judah* to
mine heart, which shall feed you with knowledge *be again*
and understanding. One

And it shall come to pass, when ye be multiplied ⁵
and increased in the land, in those days, saith the
LORD, they shall say no more, The ark of the cove-
nant of the LORD: neither shall it come to mind:
neither shall they remember it; neither shall they
visit *it*; neither shall *that* be done any more. 10

At that time they shall call Jerusalem the throne
of the LORD; and all the nations shall be gathered
unto it, to the name of the LORD, to Jerusalem:
neither shall they walk any more after the imagination
of their evil heart. 15

In those days the house of Judah shall walk with
the house of Israel, and they shall come together out
of the land of the north to the land that I have given
for an inheritance unto your fathers.

But I said, How shall I put thee among the ²⁰
children, and give thee a pleasant land, a goodly
heritage of the hosts of nations? and I said, Thou
shalt call me, My father; and shalt not turn away
from me. Surely *as* a wife treacherously departeth
from her husband, so have ye dealt treacherously ²⁵
with me, O house of Israel, saith the LORD.

—*—

A voice was heard upon the high places, weeping
and supplications of the children of Israel: for they

*God is the have perverted their way, and they have forgotten
Salvation the LORD their God.*

of Israel Return, ye backsliding children, *and I will heal
your backslidings.*

5 Behold, we come unto thee; for thou *art* the
LORD our God. Truly in vain *is salvation hoped for*
from the hills, *and from* the multitude of mountains: truly
in the LORD our God *is* the salvation of Israel.
For shame hath devoured the labour of our fathers
10 from our youth; their flocks and their herds, their
sons and their daughters. We lie down in our
shame, and our confusion covereth us: for we have
sinned against the LORD our God, we and our fathers,
from our youth even unto this day, and have not
15 obeyed the voice of the LORD our God.

—*—

* If thou wilt return, O Israel, saith the LORD, re-
turn unto me: and if thou wilt put away thine
abominations out of my sight, then shalt thou not
remove. And thou shalt swear, The LORD liveth,
20 in truth, in judgment, and in righteousness; and the
nations shall bless themselves in him, and in him
shall they glory.

For thus saith the LORD to the men of Judah and
Jerusalem, Break up your fallow ground, and sow
25 not among thorns. Circumcise yourselves to the
LORD, and take away the foreskins of your heart,
ye men of Judah and inhabitants of Jerusalem:
lest my fury come forth like fire, and burn that

none can quench it, because of the evil of your *Sin* inevitably entails its Penalty

Declare ye in Judah,

And publish in Jerusalem;

And say,

Blow ye the trumpet in the land:

Cry, gather together, and say,

Assemble yourselves, and let us go

Into the defenced cities.

Set up the standard toward Zion:

10

Retire, stay not:

For I will bring evil from the north,

And a great destruction.

The lion is come up from his thicket,

And the destroyer of the Gentiles

15

Is on his way;

He is gone forth from his place

To make thy land desolate;

And thy cities shall be laid waste,

Without an inhabitant.

20

For this gird you with sackcloth,

Lament and howl:

For the fierce anger of the **LORD**

Is not turned back from us.

And it shall come to pass at that day, saith the ²⁵ **LORD**, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

Then said I, Ah, Lord **God!** surely thou hast greatly

*Wash thy deceived this people and Jerusalem, saying, Ye shall
Heart have peace; whereas the sword reacheth unto the soul.
from Sin At that time shall it be said to this people and to
Jerusalem,*

- 5 A dry wind of the high places
 In the wilderness
 Toward the daughter of my people,
 Not to fan, nor to cleanse,
 Even a full wind from those places
 10 Shall come unto me :
 Now also will I give sentence against them.
 Behold, he shall come up as clouds,
 And his chariots *shall be* as a whirlwind :
 His horses are swifter than eagles.
 15 Woe unto us ! for we are spoiled.



O Jerusalem, wash thine heart from wickedness,
 that thou mayest be saved. How long shall thy vain
 thoughts lodge within thee ?

- 20 For a voice declareth from Dan,
 And publisheth affliction
 From mount Ephraim.
 Make ye mention to the nations ;
 Behold, publish against Jerusalem,
 That watchers come from a far country,
 25 And give out their voice
 Against the cities of Judah.
 As keepers of a field,
 Are they against her round about ;

Because she hath been rebellious
Against me, saith the LORD.

The
Lord's

Thy way and thy doings have procured these *things* Hatred
unto thee; this *is* thy wickedness, because it is bitter, *of Sin*
because it reacheth unto thine heart. 5

My bowels, my bowels!

I am pained at my very heart;
My heart maketh a noise in me;

I cannot hold my peace,
Because thou hast heard, O my soul,

10

The sound of the trumpet,
The alarm of war.

Destruction upon destruction is cried;

For the whole land is spoiled:

Suddenly are my tents spoiled,

15

And my curtains in a moment.

How long shall I see the standard,

And hear the sound of the trumpet?

For my people *is* foolish,

They have not known me;

20

They *are* sottish children,

And they have none understanding:

They *are* wise to do evil,

But to do good they have no knowledge.

I beheld the earth,

25

And, lo, *it was* without form, and void;

And the heavens, and they *had* no light.

I beheld the mountains,

And, lo, they trembled,

Terror
induced by
the Lord's
Anger

5

10

15

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25

And all the hills moved lightly.
 I beheld, and, lo, there was no man,
 And all the birds of the heavens were fled.
 I beheld, and, lo, the fruitful place
Was a wilderness,
 And all the cities thereof were broken down
 At the presence of the LORD,
And by his fierce anger.
 For thus hath the LORD said,
 The whole land shall be desolate ;
 Yet will I not make a full end.
 For this shall the earth mourn,
 And the heavens above be black :
 Because I have spoken *it*,
 I have purposed *it*,
 And will not repent,
 Neither will I turn back from it.
 The whole city shall flee for the noise
 Of the horsemen and bowmen ;
 They shall go into thickets,
 And climb up upon the rocks :
 Every city *shall be* forsaken,
 And not a man dwell therein.
 And *when* thou art spoiled,
 What wilt thou do ?
 Though thou clothest thyself with crimson,
 Though thou deckest thee
 With ornaments of gold,
 Though thou rentest thy face with painting,

In vain shalt thou make thyself fair ;
Thy lovers will despise thee,
 They will seek thy life.
 For I have heard a voice
 As of a woman in travail,
And the anguish as of her
 That bringeth forth her first child,
 The voice of the daughter of Zion,
That bewaileth herself,
That spreadeth her hands,
Saying, Woe *is* me now !
 For my soul is wearied
 Because of murderers.

*Heedless-
ness of
Israel*

5

10

* Run ye to and fro through the streets of Jerusalem,
 and see now, and know, and seek in the broad places ¹⁵
 thereof, if ye can find a man, if there be *any* that
 executeth judgment, that seeketh the truth ; and I
 will pardon it.

And though they say, The L ORD liveth ; surely
 they swear falsely. ²⁰

O L ORD, *are* not thine eyes upon the truth ? thou
 hast stricken them, but they have not grieved ; thou
 hast consumed them, *but* they have refused to receive
 correction : they have made their faces harder than
 a rock ; they have refused to return. ²⁵

Therefore I said, Surely these *are* poor ; they are
 foolish : for they know not the way of the L ORD, *nor*
 the judgment of their God. I will get me unto the

The Wil- great men, and will speak unto them ; for they have fulness of known the way of the **LORD**, and the judgment of *Israel's* their God : but these have altogether broken the Sin yoke, and burst the bonds.

- 5 Wherefore a lion out of the forest
 Shall slay them,
 And a wolf of the evenings shall spoil them,
 A leopard shall watch over their cities :
 Every one that goeth out thence
 10 Shall be torn in pieces :
 Because their transgressions are many,
 And their backslidings are increased.

How shall I pardon thee for this ? thy children have forsaken me, and sworn by *them that are* no gods :
 15 when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were *as* fed horses in the morning : every one neighed after his neighbour's wife. Shall I not visit for these *things* ? saith the **LORD** : and
 20 shall not my soul be avenged on such a nation as this ?

Go ye up upon her walls, and destroy ; but make not a full end : take away her battlements ; for they *are* not the **LORD**'s. For the house of *Israel* and the house of Judah have dealt very treacherously
 25 against me, saith the **LORD**. They have belied the **LORD**, and said, *It is* not he ; neither shall evil come upon us ; neither shall we see sword nor famine : and the prophets shall become wind, and the word *is* not in them : thus shall it be done unto them.

Wherefore thus saith the **LORD** God of hosts, *Prophecy*
Because ye speak this word, behold, I will make my *of Future*
words in thy mouth fire, and this people wood, and *Invasion*
it shall devour them. Lo, I will bring a nation upon
you from far, O house of Israel, saith the **LORD**: it 5
is a mighty nation, it *is* an ancient nation, a nation
whose language thou knowest not, neither under-
standest what they say. Their quiver *is* as an open
sepulchre, they *are* all mighty men. And they shall
eat up thine harvest, and thy bread, *which* thy sons 10
and thy daughters should eat: they shall eat up thy
flocks and thine herds: they shall eat up thy vines
and thy fig trees: they shall impoverish thy fenced
cities, wherein thou trustedst, with the sword.

Nevertheless in those days, saith the **LORD**, I will 15
not make a full end with you.

And it shall come to pass, when ye shall say,
Wherefore doeth the **LORD** our God all these *things*
unto us? then shalt thou answer them, Like as ye
have forsaken me, and served strange gods in your 20
land, so shall ye serve strangers in a land *that is* not
yours.

Declare this in the house of Jacob, and publish it
in Judah, saying, Hear now this, O foolish people,
and without understanding; which have eyes, and 25
see not; which have ears, and hear not: Fear ye
not me? saith the **LORD**: will ye not tremble at my
presence, which have placed the sand *for* the bound
of the sea by a perpetual decree, that it cannot pass

Signs of it: and though the waves thereof toss themselves, Penitence yet can they not prevail; though they roar, yet can not visible they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and s gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

Your iniquities have turned away these *things*, and 10 your sins have withholden good *things* from you. For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become 15 great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these *things*? saith 20 the LORD: shall not my soul be avenged on such a nation as this?

A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love 25 to have it so: and what will ye do in the end thereof?

—*—

* O ye children of Benjamin,
Gather yourselves to flee
Out of the midst of Jerusalem,

*Prophecy
of the
Siege of
Jerusalem*

5

10

15

20

25

And blow the trumpet in Tekoa,
And set up a sign of fire
In Beth-haccerem :
For evil appeareth out of the north,
And great destruction.

I have likened the daughter of Zion
To a comely and delicate *woman*.

The shepherds with their flocks
Shall come unto her ;

They shall pitch *their* tents

Against her round about ;

They shall feed every one in his place.

Prepare ye war against her ;

Arise, and let us go up at noon.

Woe unto us ! for the day goeth away,

For the shadows of the evening

Are stretched out.

Arise, and let us go by night,
And let us destroy her palaces.

For thus hath the L ORD of hosts said,

Hew ye down trees,

And cast a mount against Jerusalem :

This *is* the city to be visited ;

She *is* wholly oppression in the midst of her.

As a fountain casteth out her waters,

So she casteth out her wickedness :

Violence and spoil is heard in her ;

Before me continually

Is grief and wounds.

*The Fury
of the
Lord*

Be thou instructed, O Jerusalem,
 Lest my soul depart from thee ;
 Lest I make thee desolate,
 A land not inhabited.

5 Thus saith the **LORD** of hosts, They shall throughly glean the remnant of Israel as a vine : turn back thine hand as a grapegatherer into the baskets.

To whom shall I speak, and give warning, that they may hear ? behold, their ear *is* uncircumcised, 10 and they cannot hearken : behold, the word of the **LORD** is unto them a reproach ; they have no delight in it. Therefore I am full of the fury of the **LORD** ; I am weary with holding in : I will pour it out upon the children abroad, and upon the assembly of young 15 men together : for even the husband with the wife shall be taken, the aged with *him that is* full of days. And their houses shall be turned unto others, *with their* fields and wives together : for I will stretch out my hand upon the inhabitants of the land, saith the **LORD**.

20 For from the least of them even unto the greatest of them every one *is* given to covetousness ; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of *the daughter* of my people slightly, saying, Peace, peace ; when 25 *there is* no peace. Were they ashamed when they had committed abomination ? nay, they were not at all ashamed, neither could they blush : therefore they shall fall among them that fall : at the time *that I* visit them they shall be cast down, saith the **LORD**.

Thus saith the **LORD**, Stand ye in the ways, and *Prophecy* see, and ask for the old paths, where *is* the good way, *of Israel's* and walk therein, and ye shall find rest for your souls. *Doom*

But they said, We will not walk *therein*.

Also I set watchmen over you, *saying*, Hearken to ⁵ the sound of the trumpet.

But they said, We will not hearken.

Therefore hear, ye nations, and know, O congregation, what *is* among them. Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of ¹⁰ their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet ¹⁵ unto me. Therefore thus saith the **LORD**, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

Thus saith the **LORD**,

20

Behold, a people cometh
From the north country,
And a great nation shall be raised
From the sides of the earth.

They shall lay hold on bow and spear; ²⁵
They *are* cruel, and have no mercy;
Their voice roareth like the sea;
And they ride upon horses,
Set in array as men for war

21

*The Lord
bath re-
jected them*

5

10

15

20

25

Against thee, O daughter of Zion.
 We have heard the fame thereof :
 Our hands wax feeble :
 Anguish hath taken hold of us,
 And pain, as of a woman in travail.
 Go not forth into the field,
 Nor walk by the way ;
 For the sword of the enemy
 And fear is on every side.
 O daughter of my people,
 Gird thee with sackcloth,
 And wallow thyself in ashes :
 Make thee mourning, as for an only son,
 Most bitter lamentation :
 For the spoiler shall suddenly come upon us.
 I have set thee for a tower
 And a fortress among my people,
 That thou mayest know
 And try their way.
 They are all grievous revolters,
 Walking with slanders :
 They are brass and iron ;
 They are all corrupters.
 The bellows are burned,
 The lead is consumed of the fire ;
 The founder melteth in vain :
 For the wicked are not plucked away.
 Reprobate silver shall men call them,
 Because the LORD hath rejected them.

* The word that came to Jeremiah from the **LORD**, *Jeremiah's* saying, Stand in the gate of the **LORD's** house, *Mission* and proclaim there this word, and say, Hear the word of the **LORD**, all *ye* of Judah, that enter in at these gates to worship the **LORD**. Thus saith the **LORD** of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the **LORD**, The temple of the **LORD**, The temple of the **LORD**, *are* these. For if ye throughly amend ⁵ your ways and your doings ; if ye throughly execute judgment between a man and his neighbour ; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt : then will I cause you ¹⁰ to dwell in this place, in the land that I gave to your fathers, for ever and ever. ¹⁵

Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk ²⁰ after other gods whom ye know not ; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations ? Is this house, which is called by my name, become a den of robbers in your eyes ? Behold, ²⁵ even I have seen *it*, saith the **LORD**. But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because

I will cast ye have done all these works, saith the LORD, and I you out of spake unto you, rising up early and speaking, but ye My Sight heard not ; and I called you, but ye answered not ; therefore will I do unto *this* house, which is called 5 by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

—•—

10 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me : for I will not hear thee.

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem ? The children 15 gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger ? saith the LORD : *do* 20 *they not provoke* themselves to the confusion of their own faces ? Therefore thus saith the Lord God ; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the 25 ground ; and it shall burn, and shall not be quenched.

—•—

Thus saith the LORD of hosts, the God of Israel ; Put your burnt offerings unto your sacrifices, and eat

flesh. For I spake not unto your fathers, nor *Obey My* commanded them in the day that I brought them *Voice* out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, 5 and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, 10 and not forward.

Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending *them*: yet they hearkened not unto 15 me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. 20 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the L ORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

—*—

Cut off thine hair, *O Jerusalem*, and cast *it* away, 25 and take up a lamentation on high places; for the L ORD hath rejected and forsaken the generation of his wrath.

The Land For the children of Judah have done evil in my
to be sight, saith the **LORD**: they have set their abomina-
Desolate tions in the house which is called by my name, to
 pollute it. And they have built the high places of
 5 Tophet, which *is* in the valley of the son of Hinnom,
 to burn their sons and their daughters in the fire;
 which I commanded *them* not, neither came it into
 my heart. Therefore, behold, the days come, saith
 the **LORD**, that it shall no more be called Tophet,
 10 nor the valley of the son of Hinnom, but the valley
 of slaughter: for they shall bury in Tophet, till
 there be no place. And the carcases of this people
 shall be meat for the fowls of the heaven, and for
 the beasts of the earth; and none shall fray *them*
 15 away. Then will I cause to cease from the cities of
 Judah, and from the streets of Jerusalem, the voice
 of mirth, and the voice of gladness, the voice of the
 bridegroom, and the voice of the bride: for the
 land shall be desolate.

20 * At that time, saith the **LORD**, they shall bring out
 the bones of the kings of Judah, and the bones of
 his princes, and the bones of the priests, and the
 bones of the prophets, and the bones of the inhabi-
 tants of Jerusalem, out of their graves: and they
 25 shall spread them before the sun, and the moon, and
 all the host of heaven, whom they have loved, and
 whom they have served, and after whom they have
 walked, and whom they have sought, and whom they
 have worshipped: they shall not be gathered, nor be

buried ; they shall be for dung upon the face of the *Hypocrisy* earth. And death shall be chosen rather than life *of Israel* by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the *Lord* of hosts. ⁵

Moreover thou shalt say unto them, Thus saith the *Lord*; Shall they fall, and not arise ? shall he turn away, and not return ? Why *then* is this people of Jerusalem slidden back by a perpetual backsliding ? they hold fast deceit, they refuse to return. I ¹⁰ hearkened and heard, *but* they spake not aright : no man repented him of his wickedness, saying, What have I done ? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times ; and the turtle ¹⁵ and the crane and the swallow observe the time of their coming ; but my people know not the judgment of the *Lord*. How do ye say, We *are* wise, and the law of the *Lord* *is* with us ? Lo, certainly in vain made he *it* ; the pen of the scribes *is* in vain. ²⁰ The wise *men* are ashamed, they are dismayed and taken : lo, they have rejected the word of the *Lord*; and what wisdom *is* in them ? Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them* : for every one from the least even ²⁵ unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace ;

The Lord when *there is* no peace. Were they ashamed when
 bath put they had committed abomination? nay, they were
 us to not at all ashamed, neither could they blush: there-
 Silence fore shall they fall among them that fall: in the
 s time of their visitation they shall be cast down, saith
 the LORD. I will surely consume them, saith the
 LORD: *there shall be* no grapes on the vine, nor figs
 on the fig tree, and the leaf shall fade; and *the things*
that I have given them shall pass away from them.

- 10 Why do we sit still?
 Assemble yourselves,
 And let us enter into the defenced cities,
 And let us be silent there:
 For the LORD our God hath put us to silence,
 15 And given us water of gall to drink,
 Because we have sinned
 Against the LORD.
 We looked for peace,
 But no good *came*;
 20 And for a time of health,
 And behold trouble!
 The snorting of his horses
 Was heard from Dan:
 The whole land trembled at the sound
 25 Of the neighing of his strong ones;
 For they are come,
 And have devoured the land,
 And all that is in it;
 The city, and those that dwell therein.

For, behold, I will send serpents, cockatrices, *We are* among you, which *will* not be charmed, and they *not* saved shall bite you, saith the LORD.

—*—

When I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry 5 *of the daughter of my people because of them that dwell in a far country :*

Is not the LORD in Zion ?

Is not her king in her ?

Why have they provoked me to anger with their 10 graven images, *and* with strange vanities ?

The harvest is past,

The summer is ended,

And we are not saved.

For the hurt of the daughter of my people am I 15 hurt ; I am black ; astonishment hath taken hold on me. *Is there no balm in Gilead ; is there no physician there ? why then is not the health of the daughter of my people recovered ?*

* Oh that my head were waters, and mine eyes a 20 fountain of tears, that I might weep day and night for the slain of the daughter of my people ! Oh that I had in the wilderness a lodging place of wayfaring men ; that I might leave my people, and go from them ! for they *be* all adulterers, an 25 assembly of treacherous men. And they bend their tongues *like* their bow *for* lies : but they are not valiant for the truth upon the earth ; for they pro-

The Lord ceed from evil to evil, and they know not me, saith to try the the *LORD*.

People Take ye heed every one of his neighbour, and trust ye not in any brother : for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth : they have taught their tongue to speak lies, *and* weary themselves to commit iniquity. Thine habitation is in the midst of deceit ; through deceit they refuse to know me, saith the *LORD*.

Therefore thus saith the *LORD* of hosts, Behold, I will melt them, and try them ; for how shall I do for the daughter of my people ? Their tongue is as an arrow shot out ; it speaketh deceit : one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. Shall I not visit them for these things ? saith the *LORD* : shall not my soul be avenged on such a nation as this ?

For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them ; neither can men hear the voice of the cattle ; both the fowl of the heavens and the beast are fled ; they are gone. And I will make Jerusalem heaps, *and* a den of dragons ; and I will make the cities of Judah desolate, without an inhabitant.

Who is the wise man, that may understand this ?

and *who is he* to whom the mouth of the **LORD** hath *Idolatry* spoken, that he may declare it, for what the land *of Israel* perisheth *and* is burned up like a wilderness, that none passeth through?

And the **LORD** saith, Because they have forsaken ⁵ my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: therefore thus saith the **LORD** of hosts, the God of Israel; ¹⁰ Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed ¹⁵ them.

Thus saith the **LORD** of hosts,

Consider ye,

And call for the mourning women,

That they may come;

²⁰

And send for cunning *women*,

That they may come:

And let them make haste,

And take up a wailing for us,

That our eyes may run down with tears,

²⁵

And our eyelids gush out with waters.

For a voice of wailing is heard out of Zion,

How are we spoiled!

We are greatly confounded,

*Wisdom
will not*

Because we have forsaken the land,
Because our dwellings have cast *us* out.

Save Israel Yet hear the word of the LORD, O ye women,
and let your ear receive the word of his mouth, and
teach your daughters wailing, and every one her
neighbour lamentation.

For death is come up into our windows,
And is entered into our palaces,
To cut off the children from without,
And the young men from the streets.

Speak, Thus saith the LORD, Even the carcases
of men shall fall as dung upon the open field, and as
the handful after the harvestman, and none shall
gather *them*.

15 Thus saith the LORD, Let not the wise *man* glory
in his wisdom, neither let the mighty *man* glory in
his might, let not the rich *man* glory in his riches:
but let him that glorieth glory in this, that he under-
standeth and knoweth me, that I am the LORD which
20 exercise lovingkindness, judgment, and righteousness,
in the earth: for in these *things* I delight, saith the
LORD.

Behold, the days come, saith the LORD, that I
will punish all *them* which are circumcised with the
25 uncircumcised; Egypt, and Judah, and Edom, and
the children of Ammon, and Moab, and all that are
in the utmost corners, that dwell in the wilderness:
for all *these* nations are uncircumcised, and all the
house of Israel are uncircumcised in the heart.

* Hear ye the word which the **LORD** speaketh unto *None like you, O house of Israel : Thus saith the **LORD**,* unto the Lord

Learn not the way of the heathen,
And be not dismayed at the signs of heaven ;
For the heathen are dismayed at them.
For the customs of the people *are* vain :
For *one* cutteth a tree out of the forest,
The work of the hands of the workman,
With the axe.

They deck it with silver and with gold ;
They fasten it with nails
And with hammers,
That it move not.
They *are* upright as the palm tree,
But speak not :
They must needs be borne,
Because they cannot go.
Be not afraid of them ;
For they cannot do evil,
Neither also *is it* in them to do good.

Forasmuch as *there is* none
Like unto thee, O **LORD** ;
Thou *art* great,
And thy name *is* great in might.
Who would not fear thee,
O King of nations ?
For to thee doth it appertain :
Forasmuch as among all the wise *men*
Of the nations,

10

15

20

25

Idols contrasted with God

And in all their kingdoms,
There is none like unto thee.
 But they are altogether brutish
 And foolish :
 5 The stock *is* a doctrine of vanities.
 Silver spread into plates
 Is brought from Tarshish,
 And gold from Uphaz,
 The work of the workman,
 10 And of the hands of the founder :
 Blue and purple *is* their clothing :
 They *are* all the work of cunning *men*.
 But the L ORD *is* the true God,
 He *is* the living God,
 15 And an everlasting king :
 At his wrath the earth shall tremble,
 And the nations shall not be able
 To abide his indignation.
 Thus shall ye say unto them,
 20 The gods that have not made the heavens
 And the earth,
Even they shall perish from the earth,
 And from under these heavens.
 He hath made the earth by his power,
 25 He hath established the world
 By his wisdom,
 And hath stretched out the heavens
 By his discretion.
 When he uttereth his voice,

*There is a multitude of waters in the heavens,
And he causeth the vapours to ascend
From the ends of the earth ;
He maketh lightnings with rain,
And bringeth forth the wind
Out of his treasures.*

*Every man is brutish
In his knowledge :
Every founder is confounded
By the graven image :*

*For his molten image is falsehood,
And there is no breath in them.*

*They are vanity, and the work of errors :
In the time of their visitation they shall perish.
The portion of Jacob is not like them :
For he is the former of all things ;
And Israel is the rod of his inheritance :
The LORD of hosts is his name.*

—*—

Gather up thy wares out of the land, O inhabitant of the fortress. For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

Woe is me for my hurt !
My wound is grievous :
But I said, Truly this is a grief,
And I must bear it.
My tabernacle is spoiled,

Idols contrasted with God

5

10

15

25

*Desolation
lamented*

5

10

15

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And all my cords are broken :
 My children are gone forth of me,
 And they *are not* :
There is none to stretch forth
 My tent any more,
 And to set up my curtains.
 For the pastors are become brutish,
 And have not sought the **LORD** :
 Therefore they shall not prosper,
 And all their flocks shall be scattered.
 Behold, the noise of the bruit is come,
 And a great commotion
 Out of the north country,
 To make the cities of Judah desolate,
And a den of dragons.
O **LORD**, I know that the way of man
Is not in himself :
It is not in man that walketh
 To direct his steps.
O **LORD**, correct me,
 But with judgment ;
 Not in thine anger,
 Lest thou bring me to nothing.
 Pour out thy fury upon the heathen
 That know thee not,
 And upon the families
 That call not on thy name :
 For they have eaten up Jacob,
 And devoured him,

And consumed him,
And have made his habitation desolate.

*Obey My
Voice*

—*—

* The word that came to Jeremiah from the **LORD**, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants ₅ of Jerusalem ; and say thou unto them, Thus saith the **LORD** God of Israel ; Cursed *be* the man that obeyeth not the words of this covenant, which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron ₁₀ furnace, saying, Obey my voice, and do them, according to all which I command you : so shall ye be my people, and I will be your God : that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and ₁₅ honey, as *it is* this day.

Then answered I, and said, So be it, O **LORD**.

Then the **LORD** said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, ₂₀ and do them. For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in ₂₅ the imagination of their evil heart : therefore I will bring upon them all the words of this covenant, which I commanded *them* to do ; but they did *them* not.

Judah's And the **LORD** said unto me, A conspiracy is Breach found among the men of Judah, and among the of the inhabitants of Jerusalem. They are turned back to Covenant the iniquities of their forefathers, which refused to
 5 hear my words ; and they went after other gods to serve them : the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

Therefore thus saith the **LORD**, Behold, I will
 10 bring evil upon them, which they shall not be able to escape ; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense : but they
 15 shall not save them at all in the time of their trouble.

For according to the number of thy cities were thy gods, O Judah ; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.
 20 Therefore pray not thou for this people, neither lift up a cry or prayer for them : for I will not hear them in the time that they cry unto me for their trouble.

What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy
 25 flesh is passed from thee ? when thou doest evil, then thou rejoicest. The **LORD** called thy name, A green olive tree, fair, and of goodly fruit : with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the **LORD** of hosts,

that planted thee, hath pronounced evil against thee, *Righteous* for the evil of the house of Israel and of the house *art Thou*, of Judah, which they have done against themselves to *O Lord* provoke me to anger in offering incense unto Baal.

—*—

And the *LORD* hath given me knowledge *of it*, and ⁵ I know *it*: then thou shewedst me their doings. But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the ¹⁰ land of the living, that his name may be no more remembered. But, O *LORD* of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause. ¹⁵

Therefore thus saith the *LORD* of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the *LORD*, that thou die not by our hand: therefore thus saith the *LORD* of hosts, Behold, I will punish them: the young men shall die by the sword; ²⁰ their sons and their daughters shall die by famine: and there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

—*—

* Righteous *art thou*, O *LORD*, when I plead with ²⁵ thee: yet let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked prosper?

Thou, O wherefore are all they happy that deal very treacherous Lord, ously? Thou hast planted them, yea, they have knowest taken root: they grow, yea, they bring forth fruit: Me thou art near in their mouth, and far from their reins.

5 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of 10 them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with 15 horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a 20 multitude after thee: believe them not, though they speak fair words unto thee.

I have forsaken mine house,
I have left mine heritage;
I have given the dearly beloved of my soul
25 Into the hand of her enemies.
Mine heritage is unto me
As a lion in the forest;
It crieth out against me:
Therefore have I hated it.

Mine heritage *is* unto me
As a speckled bird,
The birds round about *are* against her ;
Come ye, assemble all the beasts of the field,
Come to devour.

*The
Lord's
Judgments*

5

Many pastors have destroyed my vineyard,
They have trodden my portion under foot,
They have made my pleasant portion
A desolate wilderness.

They have made it desolate,
And being desolate it mourneth unto me ;
The whole land is made desolate,
Because no man layeth *it* to heart.

10

The spoilers are come upon all high places
Through the wilderness :

15

For the sword of the **LORD** shall devour
From the *one* end of the land
Even to the *other* end of the land :
No flesh shall have peace.

They have sown wheat,
But shall reap thorns :
They have put themselves to pain,
But shall not profit :
And they shall be ashamed of your revenues
Because of the fierce anger of the **LORD**.

20

25

Thus saith the **LORD** against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit ; Behold, I will pluck them out of their land, and pluck out the house of

The Judah from among them. And it shall come to Marred pass, after that I have plucked them out I will Girdle return, and have compassion on them, and will bring them again, every man to his heritage, and every 5 man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The L ORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not 10 obey, I will utterly pluck up and destroy that nation, saith the L ORD.

—*—

* Thus saith the L ORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle according to the 15 word of the L ORD, and put it on my loins.

And the word of the L ORD came unto me the second time, saying, Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. 20 So I went, and hid it by Euphrates, as the L ORD commanded me.

And it came to pass after many days, that the L ORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded 25 thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

Then the word of the **LORD** came unto me, *Hear Ye*, saying, Thus saith the **LORD**, After this manner & give will I mar the pride of Judah, and the great pride *Ear* of Jerusalem. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the **LORD**; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

Therefore thou shalt speak unto them this word; ¹⁵ Thus saith the **LORD** God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the **LORD**, Behold I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the ²⁵ **LORD**: I will not pity, nor spare, nor have mercy, but destroy them.

Hear ye, and give ear;
Be not proud:

- Captivity threatened to Judah*
- For the LORD hath spoken.
 Give glory to the LORD your God,
 Before he cause darkness,
 And before your feet stumble
 Upon the dark mountains,
 And, while ye look for light,
 He turn it into the shadow of death,
And make it gross darkness.
 But if ye will not hear it,
 My soul shall weep in secret places
 For *your pride* ;
 And mine eye shall weep sore,
 And run down with tears,
 Because the LORD's flock is carried away captive.
 Say unto the king and to the queen,
 Humble yourselves, sit down :
 For your principalities shall come down,
Even the crown of your glory.
 The cities of the south shall be shut up,
 And none shall open *them* :
 Judah shall be carried away captive
 All of it,
 It shall be wholly carried away captive
 Lift up your eyes, and behold
 Them that come from the north :
 Where *is* the flock *that* was given thee,
 Thy beautiful flock ?
 What wilt thou say
 When he shall punish thee ?

For thou hast taught them *to be* captains,

And as chief over thee :

Shall not sorrows take thee,

As a woman in travail ?

And if thou say in thine heart,

Wherefore come these things upon me ?

For the greatness of thine iniquity

Are thy skirts discovered,

And thy heels made bare.

Can the Ethiopian change his skin, or the leopard ¹⁰
his spots? *then* may ye also do good, that are
accustomed to do evil. Therefore will I scatter
them as the stubble that passeth away by the wind
of the wilderness. This *is* thy lot, the portion of
thy measures from me, saith the LORD; because ¹⁵
thou hast forgotten me, and trusted in falsehood.
Therefore will I discover thy skirts upon thy face,
that thy shame may appear. I have seen thine
adulteries, and thy neighings, the lewdness of thy
whoredom, *and* thine abominations on the hills in the ²⁰
fields. Woe unto thee, O Jerusalem! wilt thou not
be made clean? when *shall it* once be?

*Woe
against
Jerusalem*

5

* The word of the LORD that came to Jeremiah
concerning the dearth.

Judah mourneth,

25

And the gates thereof languish;

They are black unto the ground;

And the cry of Jerusalem is gone up.

*A Water
Famine*

And their nobles have sent their little ones
 To the waters :
 They came to the pits,
And found no water ;
 5 They returned with their vessels empty ;
 They were ashamed and confounded,
 And covered their heads.
 Because the ground is chapt,
 For there was no rain in the earth,
 10 The plowmen were ashamed,
 They covered their heads.
 Yea, the hind also calved in the field,
 And forsook *it*,
 Because there was no grass.
 15 And the wild asses did stand
 In the high places,
 They snuffed up the wind like dragons ;
 Their eyes did fail,
 Because *there was no grass.*

20 O LORD, though our iniquities testify against us,
 do thou *it* for thy name's sake : for our backslidings
 are many ; we have sinned against thee. O the
 hope of Israel, the saviour thereof in time of trouble,
 why shouldest thou be as a stranger in the land, and
 25 as a wayfaring man *that turneth aside to tarry for a*
night ? Why shouldest thou be as a man astonished, as
*a mighty man *that cannot save* ? yet thou, O LORD,*
art in the midst of us, and we are called by thy
name ; leave us not.

Thus saith the **LORD** unto this people, Thus have *Inter-*
they loved to wander, they have not refrained their *cession*
feet, therefore the **LORD** doth not accept them ; he *Useless*
will now remember their iniquity, and visit their sins.

Then said the **LORD** unto me, Pray not for this people ⁵
for *their* good. When they fast, I will not hear their
cry ; and when they offer burnt offering and an obla-
tion, I will not accept them : but I will consume them
by the sword, and by the famine, and by the pestilence.

Then said I, Ah, Lord **God** ! behold, the pro- ¹⁰
phets say unto them, Ye shall not see the sword,
neither shall ye have famine ; but I will give you
assured peace in this place.

Then the **LORD** said unto me, The prophets
prophesy lies in my name : I sent them not, neither ¹⁵
have I commanded them, neither spake unto them :
they prophesy unto you a false vision and divination,
and a thing of nought, and the deceit of their heart.
Therefore thus saith the **LORD** concerning the
prophets that prophesy in my name, and I sent ²⁰
them not, yet they say, Sword and famine shall not
be in this land ; By sword and famine shall those
prophets be consumed. And the people to whom
they prophesy shall be cast out in the streets of
Jerusalem because of the famine and the sword ; and ²⁵
they shall have none to bury them, them, their wives,
nor their sons, nor their daughters : for I will pour
their wickedness upon them. Therefore thou shalt
say this word unto them ;

*Sorrowing
Confession*

Let mine eyes run down with tears night and day,
 And let them not cease :
 For the virgin daughter of my people
 Is broken with a great breach,
 5 With a very grievous blow.
 If I go forth into the field,
 Then behold the slain with the sword !
 And if I enter into the city,
 Then behold them that are sick with famine !
 10 Yea, both the prophet and the priest
 Go about into a land that they know not.
 Hast thou utterly rejected Judah ?
 Hath thy soul loathed Zion ?
 Why hast thou smitten us,
 15 And there is no healing for us ?
 We looked for peace,
 And there is no good ;
 And for the time of healing,
 And behold trouble !
 20 We acknowledge, O LORD,
 Our wickedness,
 And the iniquity of our fathers :
 For we have sinned against thee.
 Do not abhor us, for thy name's sake,
 25 Do not disgrace the throne of thy glory :
 Remember, break not thy covenant with us.
 Are there any among the vanities of the Gentiles
 That can cause rain ?
 Or can the heavens give showers ?

*Art not thou he, O L ORD our God?
Therefore we will wait upon thee:
For thou hast made all these things.*

*The Lord
Inexorable*

—*—
* Then said the L ORD unto me, Though Moses and Samuel stood before me, *yet my mind could not be* ⁵ *toward this people: cast them out of my sight, and let them go forth.* And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the L ORD; Such as *are* for death, to death; and such as *are* for the ¹⁰ sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity. And I will appoint over them four kinds, saith the L ORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the ¹⁵ beasts of the earth, to devour and destroy. And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

For who shall have pity upon thee, O Jerusalem? ²⁰ or who shall bemoan thee? or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the L ORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. And I will fan them ²⁵ with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways. Their widows are in-

Vengeance creased to me above the sand of the seas: I have denounced brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city. She s that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.



10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

15 The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction. Shall iron break the northern iron and the steel? Thy substance and thy treasures will I give to the spoil without price, and that for all thy 20 sins, even in all thy borders. And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

O LORD, thou knowest: remember me, and visit 25 me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy

and rejoicing of mine heart: for I am called by thy *Future* name, O LORD God of hosts. I sat not in the *Distress* assembly of the mockers, nor rejoiced; I sat alone & *Misery* because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and 5 my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?

Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand 10 before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not 15 prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

—*—

* The word of the LORD came also unto me, saying, 20 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their 25 fathers that begat them in this land; They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; *but* they shall be as

I have dung upon the face of the earth: and they shall be taken consumed by the sword, and by famine; and their away My carcases shall be meat for the fowls of heaven, and Peace for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and mercies. Both the great and the small shall die in this land: 10 they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them: neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink 15 for their father or for their mother.

Thou shalt not also go into the house of feasting, to sit with them to eat and to drink. For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your 20 days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.



And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this 25 great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God? then shalt thou say unto them, Because your fathers have forsaken me, saith the

LORD, and have walked after other gods, and have *Israel's* served them, and have worshipped them, and have *Sin Un-* forsaken me, and have not kept my law ; and ye *pardonable* have done worse than your fathers ; for, behold, ye walk every one after the imagination of his evil heart, 5 that they may not hearken unto me : therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers ; and there shall ye serve other gods day and night ; where I will not shew you favour. 10

Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; but, The LORD liveth, that brought up the children of Israel from the land of the north, 15 and from all the lands whither he had driven them : and I will bring them again into their land that I gave unto their fathers.

Behold, I will send for many fishers, saith the LORD, and they shall fish them ; and after will I 20 send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes *are* upon all their ways : they are not hid from my face, neither is their iniquity hid from mine eyes. And first 25 I will recompense their iniquity and their sin double ; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

Punish-
ment pre-
cedes Re-
storation

5

O L ORD, my strength, and my fortress,
And my refuge in the day of affliction,
The Gentiles shall come unto thee
From the ends of the earth,
And shall say,
Surely our fathers have inherited lies, vanity,
And things wherein *there is* no profit.

Shall a man make gods unto himself, and they *are*
no gods? Therefore, behold, I will this once cause
them to know, I will cause them to know mine hand
and my might; and they shall know that my name
is The L ORD.

* The sin of Judah *is* written with a pen of iron, *and*
with the point of a diamond: *it is* graven upon the
table of their heart, and upon the horns of your altars;
whilst their children remember their altars and their
groves by the green trees upon the high hills.

O my mountain in the field, I will give thy sub-
stance *and* all thy treasures to the spoil, *and* thy high
places for sin, throughout all thy borders. And
thou, even thyself, shalt discontinue from thine
heritage that I gave thee; and I will cause thee to
serve thine enemies in the land which thou knowest
not: for ye have kindled a fire in mine anger, *which*
shall burn for ever.

Thus saith the L ORD; Cursed *be* the man that
trusteth in man, and maketh flesh his arm, and whose
heart departeth from the L ORD. For he shall be
like the heath in the desert, and shall not see when

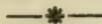
good cometh ; but shall inhabit the parched places in *O Lord,*
the wilderness, *in* a salt land and not inhabited. *the Hope*

Blessed *is* the man that trusteth in the *LORD*, and *of Israel*
whose hope the *LORD* is. For he shall be as a tree
planted by the waters, and *that spreadeth* out her ⁵
roots by the river, and shall not see when heat
cometh, but her leaf shall be green ; and shall not
be careful in the year of drought, neither shall cease
from yielding fruit.

The heart *is* deceitful above all *things*, and desper- ¹⁰
ately wicked : who can know it ? I the *LORD* search
the heart, *I* try the reins, even to give every man
according to his ways, *and* according to the fruit of
his doings.

As the partridge sitteth *on* eggs, and hatcheth *them* ¹⁵
not ; *so* he that getteth riches, and not by right,
shall leave them in the midst of his days, and at his
end shall be a fool.

A glorious high throne from the beginning *is* the
place of our sanctuary. O *LORD*, the hope of *Israel*, ²⁰
all that forsake thee shall be ashamed, *and* they that
depart from me shall be written in the earth, because
they have forsaken the *LORD*, the fountain of living
waters.



Heal me, O *LORD*, and I shall be healed ; save ²⁵
me, and I shall be saved : for thou *art* my praise.
Behold, they say unto me, Where *is* the word of the
LORD? let it come now. As for me, I have not

The hastened from being a pastor to follow thee : neither Sabbath have I desired the woeful day ; thou knowest : that to be which came out of my lips was right before thee.
Hallowed Be not a terror unto me : thou art my hope in the 5 day of evil. Let them be confounded that persecute me, but let not me be confounded : let them be dismayed, but let not me be dismayed : bring upon them the day of evil, and destroy them with double destruction.



10 Thus said the **LORD** unto me ; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem ; and say unto them, Hear ye the word of the **LORD**, ye kings of 15 Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates :

Thus saith the **LORD** ; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem ; neither carry forth a 20 burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

25 And it shall come to pass, if ye diligently hearken unto me, saith the **LORD**, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein ;

then shall there enter into the gates of this city kings *Parable* and princes sitting upon the throne of David, riding in *of the* chariots and on horses, they, and their princes, the *Potter's* men of Judah, and the inhabitants of Jerusalem : and *Vessel* this city shall remain for ever. 5

And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and ¹⁰ incense, and bringing sacrifices of praise, unto the house of the *Lord*.

But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day ; then ¹⁵ will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

—*—

* The word which came to Jeremiah from the *Lord*, saying, Arise, and go down to the potter's house, ²⁰ and there I will cause thee to hear my words.

Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter : so he made it again another ²⁵ vessel, as seemed good to the potter to make it.

Then the word of the *Lord* came to me, saying, O house of Israel, cannot I do with you as this

The potter ? saith the LORD. Behold, as the clay *is* in Lord's the potter's hand, so *are ye* in mine hand, O house Message of Israel. *At what instant I shall speak concerning to Judah* a nation, and concerning a kingdom, to pluck up, 5 and to pull down, and to destroy *it*; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And *at what instant I shall speak concerning a nation, and concerning a kingdom, to build* 10 *and to plant it*; if it do evil in my sight, that it obey not my voice, then I will repent of the good, where-with I said I would benefit them.

Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus 15 saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

And they said, There is no hope: but we will 20 walk after our own devices, and we will every one do the imagination of his evil heart.

Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. 25 Will a man leave the snow of Lebanon *which cometh* from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them

to stumble in their ways *from* the ancient paths, to *Plot* walk in paths, *in* a way not cast up; to make their *against* land desolate, *and* a perpetual hissing; every one that *Jeremiah* passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the 5 enemy; I will shew them the back, and not the face, in the day of their calamity.

Then said they, Come, and let us devise devices against *Jeremiah*; for the law shall not perish from the priest, nor counsel from the wise, nor the word 10 from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

—*—

Give heed to me, O *LORD*, and hearken to the voice of them that contend with me. Shall evil be 15 recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them. Therefore deliver up their children to the famine, and pour out their *blood* by the force of 20 the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for 25 they have digged a pit to take me, and hid snares for my feet. Yet, *LORD*, thou knowest all their counsel against me to slay *me*: forgive not their iniquity,

Parable neither blot out their sin from thy sight, but let them of the be overthrown before thee ; deal thus with them in Broken the time of thine anger.

Bottle

—*—

* Thus saith the **LORD**, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests ; and go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee, and say, Hear ye the word of the **LORD**, O kings of Judah, and inhabitants of Jerusalem ;

Thus saith the **LORD** of hosts, the God of Israel ; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents ; they have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind : therefore, behold, the days come, saith the **LORD**, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place ; and I will cause them to fall by the sword before their enemies, and

by the hands of them that seek their lives : and their *Parable* carcases will I give to be meat for the fowls of the *of the* heaven, and for the beasts of the earth. And I will *Broken* make this city desolate, and an hissing ; every one *Bottle* that passeth thereby shall be astonished and hiss 5 because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall 10 straiten them.

Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the *LORD* of hosts ; Even so will I break this people and this city, as *one* breaketh a potter's 15 vessel, that cannot be made whole again : and they shall bury *them* in Tophet, till *there be* no place to bury. Thus will I do unto this place, saith the *LORD*, and to the inhabitants thereof, and *even* make this city as Tophet : and the houses of Jerusalem, 20 and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

25

—*—

Then came Jeremiah from Tophet, whither the *LORD* had sent him to prophesy ; and he stood in the court of the *LORD's* house ; and said to all the

Pashur people, Thus saith the LORD of hosts, the God of
 to be Israel ; Behold, I will bring upon this city and upon
 carried all her towns all the evil that I have pronounced
Captive against it, because they have hardened their necks,
 5 that they might not hear my words.

* Now Pashur the son of Immer the priest, who was
 also chief governor in the house of the LORD, heard
 that Jeremiah prophesied these things. Then Pashur
 smote Jeremiah the prophet, and put him in the
 10 stocks that were in the high gate of Benjamin, which
 was by the house of the LORD.

And it came to pass on the morrow, that Pashur
 brought forth Jeremiah out of the stocks. Then
 said Jeremiah unto him, The LORD hath not called
 15 thy name Pashur, but Magor-missabib. For thus
 saith the LORD, Behold, I will make thee a terror to
 thyself, and to all thy friends : and they shall fall by
 the sword of their enemies, and thine eyes shall
 behold it : and I will give all Judah into the hand of
 20 the king of Babylon, and he shall carry them captive
 into Babylon, and shall slay them with the sword.
 Moreover I will deliver all the strength of this city,
 and all the labours thereof, and all the precious
 things thereof, and all the treasures of the kings of
 25 Judah will I give into the hand of their enemies,
 which shall spoil them, and take them, and carry
 them to Babylon. And thou, Pashur, and all that
 dwell in thine house shall go into captivity : and thou

shalt come to Babylon, and there thou shalt die, and *Jeremiah*
 shalt be buried there, thou, and all thy friends, to bewails
 whom thou hast prophesied lies.

his
Troubles

—*—

O LORD, thou hast deceived me,
 And I was deceived:

5

Thou art stronger than I,
 And hast prevailed:
 I am in derision daily,
 Every one mocketh me.

For since I spake, I cried out,
 I cried violence and spoil;
 Because the word of the LORD
 Was made a reproach unto me,
 And a derision, daily.

10

Then I said,
 I will not make mention of him,
 Nor speak any more in his name.
 But *his word* was in mine heart
 As a burning fire shut up in my bones,
 And I was weary with forbearing,

15

And I could not stay.
 For I heard the defaming of many,
 Fear on every side.

Report, *say they*, and we will report it.
 All my familiars watched for my halting,
Saying, Peradventure he will be enticed,
 And we shall prevail against him,
 And we shall take our revenge on him.

20

25

*Jeremiah
curses the
Day of
his Birth*

5

But the **LORD** is with me
As a mighty terrible one :
Therefore my persecutors shall stumble,
And they shall not prevail :
They shall be greatly ashamed ;
For they shall not prosper :
Their everlasting confusion
Shall never be forgotten.
But, O **LORD** of hosts,
That triest the righteous,
And seest the reins and the heart,
Let me see thy vengeance on them :
For unto thee have I opened my cause.
Sing unto the **LORD**,
Praise ye the **LORD** :
For he hath delivered the soul of the poor
From the hand of evildoers.
Cursed be the day
Wherein I was born :
Let not the day wherein my mother bare me
Be blessed.
Cursed be the man
Who brought tidings to my father,
Saying, A man child is born unto thee ;
Making him very glad.
And let that man be as the cities
Which the **LORD** overthrew,
And repented not :
And let him hear the cry in the morning,

And the shouting at noontide ;
Because he slew me not from the womb ;
Or that my mother might have been my grave,
And her womb *to be* always great *with me*.
Wherefore came I forth out of the womb
To see labour and sorrow,
That my days should be consumed with shame ?

Zedekiah's
Enquiry;
Jeremiah's
Reply
5

* The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, Inquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us. 15

Then said Jeremiah unto them, Thus shall ye say to Zedekiah : Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege 20 you without the walls, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, 25 both man and beast: they shall die of a great pestilence. And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and

Zedekiah's the people, and such as are left in this city from the Enquiry; pestilence, from the sword, and from the famine, into Jeremiah's the hand of Nebuchadrezzar king of Babylon, and Reply into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

And touching the house of the king of Judah, say, Hear ye the word of the LORD; O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations? But I will punish you according to the fruit of your doings, saith the LORD:

and I will kindle a fire in the forest thereof, and it *Judah* shall devour all things round about it.

* Thus saith the *LORD*; Go down to the house of *Injustice* the king of *Judah*, and speak there this word, and say, Hear the word of the *LORD*, O king of *Judah*, ^{warned} _{against} that sittest upon the throne of *David*, thou, and thy servants, and thy people that enter in by these gates :

Thus saith the *LORD*; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor : and do no wrong, do no violence ^{to} to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of *David*, riding in chariots and on horses, he, and his servants, ¹⁵ and his people. But if ye will not hear these words, I swear by myself, saith the *LORD*, that this house shall become a desolation.

For thus saith the *LORD* unto the king's house of *Judah*; Thou *art* Gilead unto me, and the head of ²⁰ *Lebanon*: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the *LORD* done thus unto this great city? Then they

²⁵

*Miserable shall answer, Because they have forsaken the covenant
End of of the L ORD their God, and worshipped other gods,
Shallum and served them.*

Weep ye not for the dead, neither bemoan him :
 5 *but weep sore for him that goeth away : for he shall return no more, nor see his native country. For thus saith the L ORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place ; He*
 10 *shall not return thither any more : but he shall die in the place whither they have led him captive, and shall see this land no more.*

—*—

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong ; *that useth his*
 15 *neighbour's service without wages, and giveth him not for his work ; that saith, I wi'l build me a wide house and large chambers, and cutteth him out windows ; and it is cieled with cedar, and painted with vermilion. Shalt thou reign, because thou closest*
 20 *thyself in cedar ? did not thy father eat and drink, and do judgment and justice, and then it was well with him ? He judged the cause of the poor and needy ; then it was well with him : was not this to know me ? saith the L ORD. But thine eyes and thine heart are*
 25 *not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.*

Therefore thus saith the L ORD concerning Jehoiakim the son of Josiah king of Judah ; They shall not

lament for him, *saying*, Ah my brother! or, Ah *The End* sister! they shall not lament for him, *saying*, Ah of *Jeho-lord!* or, Ah his glory! He shall be buried with *him* & the burial of an ass, drawn and cast forth beyond the *Coniah* gates of Jerusalem.

Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed. I spake unto thee in thy prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou ¹⁰ obeyedst not my voice. The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou ¹⁵ be when pangs come upon thee, the pain as of a woman in travail!

As I live, saith the *LORD*, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I ²⁰ will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another ²⁵ country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return.

Is this man Coniah a despised broken idol? is he a

Wicked vessel wherein is no pleasure? wherefore are they cast Shepherds out, he and his seed, and are cast into a land which that they know not? O earth, earth, earth, hear the destroy the word of the LORD. Thus saith the LORD, Write ye Sheep this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.



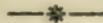
* Woe be unto the pastors that destroy and scatter
¹⁰ the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings,
¹⁵ saith the LORD.

And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds
²⁰ over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King
²⁵ shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his

name whereby he shall be called, THE LORD *The Lord*
OUR RIGHTEOUSNESS. *our*

Therefore, behold, the days come, saith the LORD, *Righteous-*
that they shall no more say, The LORD liveth, which *ness*
brought up the children of Israel out of the land of ⁵
Egypt; but, The LORD liveth, which brought up and
which led the seed of the house of Israel out of the
north country, and from all countries whither I had
driven them; and they shall dwell in their own land.



Mine heart within me is broken 10
Because of the prophet;
All my bones shake;
I am like a drunken man,
And like a man whom wine hath overcome,
Because of the LORD, 15
And because of the words of his holiness.

For the land is full of adulterers; for because of
swearing the land mourneth; the pleasant places of
the wilderness are dried up, and their course is evil,
and their force *is* not right. For both prophet and ²⁰
priest are profane; yea, in my house have I found
their wickedness, saith the LORD. Wherefore their
way shall be unto them as slippery *ways* in the dark-
ness: they shall be driven on, and fall therein: for I
will bring evil upon them, *even* the year of their visit- ²⁵
ation, saith the LORD. And I have seen folly in the
prophets of Samaria; they prophesied in Baal, and
caused my people Israel to err. I have seen also

Lying in the prophets of Jerusalem an horrible thing: they Prophets commit adultery, and walk in lies: they strengthen denounced also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD. They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it? Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran: I have not spoken to

them, yet they prophesied. But if they had stood in *Lying* my counsel, and had caused my people to hear my *Prophets* words, then they should have turned them from their *denounced* evil way, and from the evil of their doings.

*Am I a God at hand, saith the LORD, and not a 5
God afar off? Can any hide himself in secret places
that I shall not see him? saith the LORD. Do not
I fill heaven and earth? saith the LORD.* I have
heard what the prophets said, that prophesy lies in my
name, saying, I have dreamed, I have dreamed.¹⁰
*How long shall this be in the heart of the prophets
that prophesy lies? yea, they are* prophets of the
deceit of their own heart; which think to cause my
people to forget my name by their dreams which they
tell every man to his neighbour, as their fathers have¹⁵
forgotten my name for Baal.

The prophet that hath a dream, let him tell a
dream; and he that hath my word, let him speak my
word faithfully. What *is* the chaff to the wheat?
saith the LORD. Is not my word like as a fire?²⁰
saith the LORD; and like a hammer *that* breaketh
the rock in pieces? Therefore, behold, I *am* against
the prophets, saith the LORD, that steal my words
every one from his neighbour. Behold, I *am* against
the prophets, saith the LORD, that use their tongues,²⁵
and say, He saith. Behold, I *am* against them that
prophesy false dreams, saith the LORD, and do tell
them, and cause my people to err by their lies, and
by their lightness; yet I sent them not, nor com-

Rebuke to manded them: therefore they shall not profit this Mockers people at all, saith the LORD.

of the True Prophet shall ask thee, saying, What is the burden of the 5 LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD. And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house. Thus shall ye say every one to 10 his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken? And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living 15 God, of the LORD of hosts our God.

Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken? But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this 20 word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD; therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my 25 presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.



* The LORD shewed me, and, behold, two baskets

of figs *were* set before the temple of the L ORD, after *Vision of* that Nebuchadrezzar king of Babylon had carried *the Baskets* away captive Jeconiah the son of Jehoiakim king of *of Figs* Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to ⁵ Babylon. One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, they were so bad.

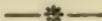
Then said the L ORD unto me, What seest thou, ¹⁰ Jeremiah?

And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

Again the word of the L ORD came unto me, saying, ¹⁵ Thus saith the L ORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good. For I will set mine eyes upon them for good, and I ²⁰ will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up. And I will give them an heart to know me, that I *am* the L ORD: and they shall be my people, and I will be their God: for they shall ²⁵ return unto me with their whole heart.

And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the L ORD, So will I give Zedekiah the king of Judah, and his princes,

Judah's and the residue of Jerusalem, that remain in this land, Captivity and them that dwell in the land of Egypt: and I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.



¹⁰ * The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon; the which Jeremiah the prophet spake unto all the people of ¹⁵ Judah, and to all the inhabitants of Jerusalem, saying,

From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising ²⁰ early and speaking; but ye have not hearkened. And the LORD hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

They said, Turn ye again now every one from his ²⁵ evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: and go not after other gods to serve them, and to worship them, and

provoke me not to anger with the works of your *Fall of hands*; and I will do you no hurt. Yet ye have not *Babylon* hearkened unto me, saith the *LORD*; that ye might provoke me to anger with the works of your hands to your own hurt. 5

Therefore thus saith the *LORD* of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the *LORD*, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against ¹⁰ the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Moreover I will take from them the voice of ¹⁵ mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king ²⁰ of Babylon seventy years.

And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the *LORD*, for their iniquity, and the land of the Chaldeans, and will ²⁵ make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all

The Wine- the nations. For many nations and great kings shall *cup of the* serve themselves of them also : and I will recompense *Lord's* them according to their deeds, and according to the *Fury* works of their own hands.

—*—

5 For thus saith the *LORD* God of Israel unto me ; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among ₁₀ them.

Then took I the cup at the *LORD's* hand, and made all the nations to drink, unto whom the *LORD* had sent me : *to wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, ₁₅ to make them a desolation, an astonishment, an hissing, and a curse ; as *it is* this day ; Pharaoh king of Egypt, and his servants, and his princes, and all his people ; and all the mingled people, and all the kings of the land of Uz, and all the kings of the ₂₀ land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea, Dedan, ₂₅ and Tema, and Buz, and all *that are* in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam,

and all the kings of the Medes, and all the kings of *The Cup* the north, far and near, one with another, and all of *Wrath* the kingdoms of the world, which *are* upon the face *for the* of the earth : and the king of Sheshach shall drink *Nations* after them. 5

Therefore thou shalt say unto them, Thus saith the *LORD* of hosts, the God of Israel ; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

And it shall be, if they refuse to take the cup at 10 thine hand to drink, then shalt thou say unto them, Thus saith the *LORD* of hosts ; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished ? Ye shall not be unpunished : 15 for I will call for a sword upon all the inhabitants of the earth, saith the *LORD* of hosts.

Therefore prophesy thou against them all these words, and say unto them,

The *LORD* shall roar from on high, 20
And utter his voice
From his holy habitation ;
He shall mightily roar
Upon his habitation ;
He shall give a shout, 25
As they that tread *the grapes*,
Against all the inhabitants of the earth.
A noise shall come *even* to the ends of the earth ;
For the *LORD* hath a controversy

*The Cup
of Wrath
for the
Nations*

With the nations,
He will plead with all flesh ;
He will give them *that are wicked*
To the sword, saith the LORD.
5
Thus saith the LORD of hosts,
Behold, evil shall go forth from nation to nation,
And a great whirlwind shall be raised up
From the coasts of the earth.
And the slain of the LORD shall be at that day
10 From *one* end of the earth
Even unto the *other* end of the earth :
They shall not be lamented,
Neither gathered, nor buried ;
They shall be dung upon the ground.
15 Howl, ye shepherds, and cry ;
And wallow yourselves *in the ashes*,
Ye principal of the flock :
For the days of your slaughter
And of your dispersions are accomplished ;
20 And ye shall fall
Like a pleasant vessel.
And the shepherds shall have no way to flee,
Nor the principal of the flock to escape.
A voice of the cry of the shepherds,
25 And an howling of the principal of the flock,
Shall be heard :
For the LORD hath spoiled their pasture
And the peaceable habitations are cut down
Because of the fierce anger of the LORD.

He hath forsaken his covert, as the lion :
For their land is desolate
Because of the fierceness of the oppressor,
And because of his fierce anger.

*Warning
to the
Cities of
Judah*

* In the beginning of the reign of Jehoiakim the son ⁵ of Josiah king of Judah came this word from the LORD, saying, Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak ¹⁰ unto them; diminish not a word: if so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. And thou shalt say unto them, Thus saith the LORD; If ¹⁵ ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened; then will I make this house like ²⁰ Shiloh, and will make this city a curse to all the nations of the earth.

So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. Now it came to pass, when Jeremiah ²⁵ had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took

Plot him, saying, Thou shalt surely die. Why hast thou against prophesied in the name of the L ORD, saying, This Jeremiah house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the L ORD.

When the princes of Judah heard these things, then they came up from the king's house unto the house of the L ORD, and sat down in the entry of the new gate of the L ORD's *house*. Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

Then spake Jeremiah unto all the princes and to all the people, saying, The L ORD sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the L ORD your God; and the L ORD will repent him of the evil that he hath pronounced against you. As for me, behold, I *am* in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the L ORD hath sent me unto you to speak all these words in your ears.

Then said the princes and all the people unto the

priests and to the prophets; This man *is* not worthy *Plot* to die: for he hath spoken to us in the name of the *against* LORD our God. *Jeremiah*

Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, ⁵ Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying,

Thus saith the LORD of hosts;

Zion shall be plowed *like* a field,
And Jerusalem shall become heaps,
And the mountain of the house
As the high places of a forest.

10

Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and ¹⁵ besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of ²⁰ Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah: and when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but ²⁵ when Urijah heard it, he was afraid, and fled, and went into Egypt; and Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt. And they fetched

Ahikam forth Urijah out of Egypt, and brought him unto saves Jehoiakim the king ; who slew him with the sword, Jeremiah and cast his dead body into the graves of the common people.

5 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

—*—

* In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying, Thus saith the LORD to me ; Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah ; and command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel ;

20 Thus shall ye say unto your masters ; I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into 25 the hand of Nebuchadnezzar the king of Babylon, my servant ; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of

his land come: and then many nations and great *The Vast Empire of*
kings shall serve themselves of him.

And it shall come to pass, *that* the nation and *Babylon*
kingdom which will not serve the same Nebuchad-
nezzar the king of Babylon, and that will not put ⁵
their neck under the yoke of the king of Babylon,
that nation will I punish, saith the *LORD*, with the
sword, and with the famine, and with the pestilence,
until I have consumed them by his hand.

Therefore hearken not ye to your prophets, nor to ¹⁰
your diviners, nor to your dreamers, nor to your
enchanters, nor to your sorcerers, which speak unto
you, saying, Ye shall not serve the king of Babylon:
for they prophesy a lie unto you, to remove you far
from your land; and that I should drive you out, and ¹⁵
ye should perish. But the nations that bring their
neck under the yoke of the king of Babylon, and
serve him, those will I let remain still in their own
land, saith the *LORD*; and they shall till it, and
dwell therein.

20

—*—

I spake also to Zedekiah king of Judah according
to all these words, saying, Bring your necks under
the yoke of the king of Babylon, and serve him and
his people, and live. Why will ye die, thou and thy
people, by the sword, by the famine, and by the ²⁵
pestilence, as the *LORD* hath spoken against the nation
that will not serve the king of Babylon? Therefore
hearken not unto the words of the prophets that speak

Zedekiah unto you, saying, Ye shall not serve the king of enjoined to Babylon: for they prophesy a lie unto you. For I submit to have not sent them, saith the LORD, yet they prophesy Babylon a lie in my name; that I might drive you out, and 5 that ye might perish, ye, and the prophets that prophesy unto you.

Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, 10 saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you. Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste? But if they be prophets, and 15 if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. For thus saith the LORD of 20 hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of 25 Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem; They shall be

carried to Babylon, and there shall they be until the *Zedekiah* day that I visit them, saith the *LORD*; then will I *enjoined to bring them up, and restore them to this place.*

submit to Babylon

—*—

* And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the ⁵ fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the *LORD*, in the presence of the priests and of all the people, saying, Thus speaketh the *LORD* of hosts, the God of Israel, ¹⁰ saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the *LORD*'s house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and I will bring again ¹⁵ to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the *LORD*: for I will break the yoke of the king of Babylon.

Then the prophet Jeremiah said unto the prophet ²⁰ Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the *LORD*, even the prophet Jeremiah said, Amen: the *LORD* do so: the *LORD* perform thy words which thou hast prophesied, to bring again the vessels of the ²⁵ *LORD*'s house, and all that is carried away captive, from Babylon into this place. Nevertheless hear thou now this word that I speak in thine ears, and in the

Hananiah's ears of all the people ; The prophets that have been False before me and before thee of old prophesied both Prophecy against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the L ORD hath truly sent him.

Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And ¹⁰ Hananiah spake in the presence of all the people, saying, Thus saith the L ORD ; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

—*—

¹⁵ Then the word of the L ORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, Go and tell Hananiah, saying, Thus saith the L ORD ; Thou hast broken the yokes of ²⁰ wood ; but thou shalt make for them yokes of iron. For thus saith the L ORD of hosts, the God of Israel ; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon ; and they shall serve him : and I ²⁵ have given him the beasts of the field also.

Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah ; The L ORD hath not sent thee ; but thou makest this people to trust in a

lie. Therefore thus saith the **LORD**; Behold, I will *Death of* cast thee from off the face of the earth: this year *Hananiah* thou shalt die, because thou hast taught rebellion against the **LORD**.

So Hananiah the prophet died the same year in the 5 seventh month.

—*—

* Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, ¹⁰ and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; (after that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jeru- ¹⁵ salem;) by the hand of Elasar the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

Thus saith the **LORD** of hosts, the God of Israel, ²⁰ unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives ²⁵ for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek

The Exiles the peace of the city whither I have caused you to be advised to carried away captives, and pray unto the LORD for it: be content for in the peace thereof shall ye have peace.

For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, 15 and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith 20 the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

25 Because ye have said, The LORD hath raised us up prophets in Babylon; *know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and of* your brethren that are not gone forth with you into

captivity ; Thus saith the L ORD of hosts ; Behold, I *The*
will send upon them the sword, the famine, and the *Captivity*
pestilence, and will make them like vile figs, that *to last*
cannot be eaten, they are so evil. And I will per- *Seventy*
secute them with the sword, with the famine, and *Years*
with the pestilence, and will deliver them to be
removed to all the kingdoms of the earth, to be a
curse, and an astonishment, and an hissing, and a
reproach, among all the nations whither I have driven
them : because they have not hearkened to my words, ¹⁰
saith the L ORD, which I sent unto them by my servants
the prophets, rising up early and sending *them* ; but
ye would not hear, saith the L ORD.

Hear ye therefore the word of the L ORD, all ye of
the captivity, whom I have sent from Jerusalem to ¹⁵
Babylon : Thus saith the L ORD of hosts, the God
of Israel, of Ahab the son of Kolaiah, and of
Zedekiah the son of Maaseiah, which prophesy a lie
unto you in my name ; Behold, I will deliver them
into the hand of Nebuchadrezzar king of Babylon ; ²⁰
and he shall slay them before your eyes ; and of them
shall be taken up a curse by all the captivity of Judah
which *are* in Babylon, saying, The L ORD make thee
like Zedekiah and like Ahab, whom the king of
Babylon roasted in the fire ; because they have com- ²⁵
mitted villany in Israel, and have committed adultery
with their neighbours' wives, and have spoken lying
words in my name, which I have not commanded
them ; even I know, and *am* a witness, saith the L ORD.

Misery Thus shalt thou also speak to Shemaiah the Nehelamite, saying, Thus speaketh the **LORD** of hosts, Remnant the God of Israel, saying, Because thou hast sent in *Judea* letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, The **LORD** hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the **LORD**, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore he sent unto us in Babylon, saying, This *captivity is long*: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

Then came the word of the **LORD** unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith the **LORD** concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie: therefore thus saith the **LORD**; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the **LORD**; because he hath taught rebellion against the **LORD**.

* The word that came to Jeremiah from the **LORD**, *Deliver-*
saying, Thus speaketh the **LORD** God of Israel, *ance pro-*
saying, Write thee all the words that I have spoken *mised to*
unto thee in a book. For, lo, the days come, saith *the Exiles*
the **LORD**, that I will bring again the captivity of my ^s
people Israel and Judah, saith the **LORD**: and I will
cause them to return to the land that I gave to their
fathers, and they shall possess it.

—*—

And these *are* the words that the **LORD** spake
concerning Israel and concerning Judah. For thus ¹⁰
saith the **LORD**; We have heard a voice of trembling,
of fear, and not of peace. Ask ye now, and see
whether a man doth travail with child? wherefore
do I see every man with his hands on his loins, as a
woman in travail, and all faces are turned into paleness? ¹⁵

Alas! for that day *is* great, so that none *is* like it:
it *is* even the time of Jacob's trouble; but he shall
be saved out of it. For it shall come to pass in that
day, saith the **LORD** of hosts, *that* I will break his
yoke from off thy neck, and will burst thy bonds, ²⁰
and strangers shall no more serve themselves of him:
but they shall serve the **LORD** their God, and David
their king, whom I will raise up unto them.

Therefore fear thou not, O my servant Jacob,
saith the **LORD**; neither be dismayed, O Israel: for, ²⁵
lo, I will save thee from afar, and thy seed from the
land of their captivity; and Jacob shall return, and
shall be in rest, and be quiet, and none shall make

Deliver- him afraid. For I am with thee, saith the L ORD,
ance pro- to save thee : though I make a full end of all nations
mised to whither I have scattered thee, yet will I not make a
the Exiles full end of thee : but I will correct thee in measure,
₅ *and will not leave thee altogether unpunished.*

—*—

- For thus saith the L ORD,
 Thy bruise *is* incurable,
And thy wound is grievous.
There is none to plead thy cause,
₁₀ That thou mayest be bound up :
 Thou hast no healing medicines.
 All thy lovers have forgotten thee ;
 They seek thee not ;
 For I have wounded thee with the wound of an
₁₅ enemy,
 With the chastisement of a cruel one,
 For the multitude of thine iniquity ;
Because thy sins were increased.
 Why criest thou for thine affliction ?
₂₀ Thy sorrow *is* incurable
 For the multitude of thine iniquity :
Because thy sins were increased,
 I have done these things unto thee.
 Therefore all they that devour thee
₂₅ Shall be devoured ;
 And all thine adversaries,
 Every one of them, shall go into captivity ;
 And they that spoil thee shall be a spoil,

And all that prey upon thee
Will I give for a prey.
For I will restore health unto thee,
And I will heal thee of thy wounds,
Saith the **LORD** ;
Because they called thee an Outcast,
Saying, This is Zion,
Whom no man seeketh after.

Thus saith the **LORD** ;
Behold, I will bring again
The captivity of Jacob's tents,
And have mercy on his dwellingplaces ;
And the city shall be builded
Upon her own heap,
And the palace shall remain
After the manner thereof.

And out of them shall proceed thanksgiving
And the voice of them that make merry :
And I will multiply them,
And they shall not be few ;
I will also glorify them,
And they shall not be small.

Their children also shall be as aforetime,
And their congregation
Shall be established before me,
And I will punish all that oppress them.
And their nobles shall be of themselves,
And their governor shall proceed
From the midst of them ;

5

10

15

20

25

God's And I will cause him to draw near,
Anger not And he shall approach unto me :
 to be For who *is* this that engaged his heart
eternal To approach unto me ? saith the LORD.

5 And ye shall be my people,
 And I will be your God.

Behold, the whirlwind of the LORD
 Goeth forth with fury,
 A continuing whirlwind :

10 It shall fall with pain
 Upon the head of the wicked.
 The fierce anger of the LORD shall not return,
 Until he have done *it*,
 And until he have performed

15 The intents of his heart :
 In the latter days ye shall consider it.



* At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

Thus saith the LORD, The people *which were* left
 20 of the sword found grace in the wilderness ; even
 Israel, when I went to cause him to rest. The LORD
 hath appeared of old unto me, *saying*, Yea, I have
 loved thee with an everlasting love : therefore with
 lovingkindness have I drawn thee. Again I will
 25 build thee, and thou shalt be built, O virgin of Israel :
 thou shalt again be adorned with thy tabrets, and
 shalt go forth in the dances of them that make
 merry. Thou shalt yet plant vines upon the

mountains of Samaria : the planters shall plant, and *The Lord* shall eat *them* as common things. For there shall be *will save* a day, *that* the watchmen upon the mount Ephraim *the* shall cry, Arise ye, and let us go up to Zion unto *Remnant* the *LORD* our God. 5

For thus saith the *LORD*; Sing with gladness for Jacob, and shout among the chief of the nations : publish ye, praise ye, and say, O *LORD*, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, 10 and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together : a great company shall return thither. They shall come with weeping, and with supplications will I lead them : 15 I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble : for I am a father to Israel, and Ephraim *is* my firstborn.

Hear the word of the *LORD*, O ye nations, and declare *it* in the isles afar off, and say, He that 20 scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. For the *LORD* hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. Therefore they shall come and sing in the height of Zion, and shall 25 flow together to the goodness of the *LORD*, for wheat, and for wine, and for oil, and for the young of the flock and of the herd : and their soul shall be as a watered garden ; and they shall not sorrow any more

Rahel to at all. Then shall the virgin rejoice in the dance, be com- both young men and old together : for I will turn forted their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the **LORD**.

Thus saith the **LORD**; A voice was heard in Ramah, lamentation, *and* bitter weeping ; Rahel weeping for her children refused to be comforted for her children, because they *were* not. Thus saith the **LORD**; Refrain thy voice from weeping, and thine eyes from tears : for thy work shall be rewarded, saith the **LORD**; and they shall come again from the land of the enemy. And there is hope in thine end, saith the **LORD**, that thy children shall come again to their own border.

I have surely heard Ephraim bemoaning himself *thus* ; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the *yoke* : turn thou me, and I shall be turned ; for thou *art* the **LORD** my God. Surely after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Is Ephraim my dear son ? *is he* a pleasant child ? for since I spake against him, I do earnestly remember him still : therefore my bowels are troubled for him ; I will surely have mercy upon him, saith the **LORD**.

Set thee up waymarks, make thee high heaps : set Future thine heart toward the highway, even the way which Prosperity thou wentest : turn again, O virgin of Israel, turn of Israel again to these thy cities. How long wilt thou go about, O thou backsliding daughter ? for the LORD hath created a new thing in the earth, A woman shall compass a man.

Thus saith the LORD of hosts, the God of Israel ; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again to their captivity ; The LORD bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul.

Upon this I awaked, and beheld ; and my sleep was sweet unto me.

Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict ; so will I watch over them, to build, and to plant, saith the LORD.

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own

The iniquity : every man that eateth the sour grape, his Lord's teeth shall be set on edge.

new Behold, the days come, saith the LORD, that I Covenant will make a new covenant with the house of Israel, with and with the house of Judah : not according to the Israel covenant that I made with their fathers in the day

that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was an husband unto them, saith the LORD :

10 but this shall be the covenant that I will make with the house of Israel ; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more

15 every man his neighbour, and every man his brother, saying, Know the LORD : for they shall all know me, from the least of them unto the greatest of them, saith the LORD : for I will forgive their iniquity, and I will remember their sin no more.

20 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar ; The LORD of hosts is his name : If those ordinances depart from before

25 me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD ; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed

of Israel for all that they have done, saith the *Jeremiah* ^{imprisoned} *LORD.*

Behold, the days come, saith the *LORD*, that the city shall be built to the *LORD* from the tower of Hananeel unto the gate of the corner. And the ⁵ measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, ¹⁰ shall be holy unto the *LORD*; it shall not be plucked up, nor thrown down any more for ever.



* The word that came to Jeremiah from the *LORD* in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar. For ¹⁵ then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus ²⁰ saith the *LORD*, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and ²⁵ shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith

Jeremiah the L ORD: though ye fight with the Chaldeans, ye ordered to shall not prosper?

buy a

Field And Jeremiah said, The word of the L ORD came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

So Hanameel mine uncle's son came to me in the court of the prison according to the word of the L ORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself.

Then I knew that this *was* the word of the L ORD. And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances. So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which *was* open: and I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

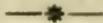
And I charged Baruch before them, saying, Thus

saith the **LORD** of hosts, the God of Israel ; Take *Evidence* these evidences, this evidence of the purchase, both *of the Sale* which is sealed, and this evidence which is open ; *to be* and put them in an earthen vessel, that they may *be preserved* continue many days. For thus saith the **LORD** of hosts, ⁵ the God of Israel ; Houses and fields and vineyards shall be possessed again in this land.

—*—

Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the **LORD**, saying, Ah Lord God ! behold, ¹⁰ thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing too hard for thee : thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them : ¹⁵ the Great, the Mighty God, the **LORD** of hosts, *is* his name, great in counsel, and mighty in work : for thine eyes *are* open upon all the ways of the sons of men : to give every one according to his ways, and according to the fruit of his doings : which hast set ²⁰ signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men ; and hast made thee a name, as at this day ; and hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a ²⁵ strong hand, and with a stretched out arm, and with great terror ; and hast given them this land, which thou didst swear to their fathers to give them, a land

Jeremiah flowing with milk and honey ; and they came in, and *prays for* possessed it ; but they obeyed not thy voice, neither *enlighten-* walked in thy law ; they have done nothing of all *ment* that thou commandedst them to do : therefore thou ⁵ hast caused all this evil to come upon them : behold the mounts, they are come unto the city to take it ; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence : and what thou hast ¹⁰ spoken is come to pass ; and, behold, thou seest *it*. And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses ; for the city is given into the hand of the Chaldeans.



Then came the word of the **LORD** unto Jeremiah,
¹⁵ saying, Behold, I *am* the **LORD**, the God of all flesh : is there any thing too hard for me ? Therefore thus saith the **LORD** ; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it : and ²⁰ the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

²⁵ For the children of Israel and the children of Judah have only done evil before me from their youth : for the children of Israel have only provoked me to anger with the work of their hands, saith the **LORD**.

For this city hath been to me *as* a provocation of *The Reply* mine anger and of my fury from the day that they *of the* built it even unto this day ; that I should remove it *Lord* from before my face, because of all the evil of the children of Israel and of the children of Judah, which 5 they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

And they have turned unto me the back, and not the face : though I taught them, rising up early and 10 teaching *them*, yet they have not hearkened to receive instruction. But they set their abominations in the house, which is called by my name, to defile it. And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and 15 their daughters to pass through *the fire* unto Molech ; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

And now therefore thus saith the *Lord*, the God 20 of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence ; Behold, I will gather them out of all countries, whither I have driven them in mine anger, 25 and in my fury, and in great wrath ; and I will bring them again unto this place, and I will cause them to dwell safely : and they shall be my people, and I will be their God : and I will give them one heart, and

The one way, that they may fear me for ever, for the good Coming of them, and of their children after them : and I Good will make an everlasting covenant with them, that I will not turn away from them, to do them good ; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

For thus saith the **LORD** ; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, *It is desolate without man or beast*; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south : for I will cause their captivity to return, saith the **LORD**.

—*—

* Moreover the word of the **LORD** came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, Thus saith the **LORD** the maker thereof, the **LORD** that formed it, to establish it ; the **LORD** *is* his name ; Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

For thus saith the **LORD**, the God of Israel, con-

cerning the houses of this city, and concerning the *The*
houses of the kings of Judah, which are thrown down *Invasion*
by the mounts, and by the sword ; They come to *of the*
fight with the Chaldeans, but *it is* to fill them with *Chaldeans*
the dead bodies of men, whom I have slain in mine ⁵
anger and in my fury, and for all whose wickedness I
have hid my face from this city. Behold, I will
bring it health and cure, and I will cure them, and
will reveal unto them the abundance of peace and
truth. And I will cause the captivity of Judah and ¹⁰
the captivity of Israel to return, and will build them,
as at the first. And I will cleanse them from all
their iniquity, whereby they have sinned against me ;
and I will pardon all their iniquities, whereby they
have sinned, and whereby they have transgressed ¹⁵
against me. And it shall be to me a name of joy, a
praise and an honour before all the nations of the
earth, which shall hear all the good that I do unto
them : and they shall fear and tremble for all the
goodness and for all the prosperity that I procure ²⁰
unto it.

Thus saith the L ORD ; Again there shall be heard
in this place, which ye say *shall be* desolate without
man and without beast, *even* in the cities of Judah,
and in the streets of Jerusalem, that are desolate, ²⁵
without man, and without inhabitant, and without
beast, the voice of joy, and the voice of gladness, the
voice of the bridegroom, and the voice of the bride,
the voice of them that shall say, Praise the L ORD of

Pain to be hosts: for the L ORD is good; for his mercy endureth followed for ever: and of them that shall bring the sacrifice of by Peace praise into the house of the L ORD. For I will cause to return the captivity of the land, as at the first, saith 5 the L ORD.

Thus saith the L ORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down. In the 10 cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the L ORD.

15 Behold, the days come, saith the L ORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall 20 execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The L ORD our righteousness.

For thus saith the L ORD; David shall never 25 want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

And the word of the **LORD** came unto Jeremiah, *The Seed* saying, Thus saith the **LORD**; If ye can break my *of David* covenant of the day, and my covenant of the night, *to multiply* and that there should not be day and night in their season; *then* may also my covenant be broken with ⁵ David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and ¹⁰ the Levites that minister unto me.

Moreover the word of the **LORD** came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the **LORD** hath chosen, he hath even cast them off? thus they ¹⁵ have despised my people, that they should be no more a nation before them. Thus saith the **LORD**; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David ²⁰ my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

—*—

* The word which came unto Jeremiah from the ²⁵ **LORD**, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem,

Prophecy and against all the cities thereof, saying, Thus saith against the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: and thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword: *but thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee,* so shall they burn *odours* for thee; and they will lament thee, *saying, Ah lord!* for I have pronounced the word, saith the LORD.

Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

—*—

This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem to proclaim liberty unto them; that every man should let his manservant, and every man his maidservant,

being an Hebrew or an Hebrewess, go free; that *Breach of*
none should serve himself of them, *to wit*, of a Jew *Faith over*
his brother.

Hebrew

Now when all the princes, and all the people, *Servants*
which had entered into the covenant, heard that ⁵
every one should let his manservant, and every one
his maidservant, go free, that none should serve them-
selves of them any more, then they obeyed, and let
them go. But afterward they turned, and caused the
servants and the handmaids, whom they had let go ¹⁰
free, to return, and brought them into subjection for
servants and for handmaids.

Therefore the word of the *LORD* came to Jeremiah
from the *LORD*, saying, Thus saith the *LORD*, the
God of Israel; I made a covenant with your fathers ¹⁵
in the day that I brought them forth out of the land
of Egypt, out of the house of bondmen, saying, At
the end of seven years let ye go every man his brother
an Hebrew, which hath been sold unto thee; and
when he hath served thee six years, thou shalt let ²⁰
him go free from thee: but your fathers hearkened
not unto me, neither inclined their ear.

And ye were now turned, and had done right in
my sight, in proclaiming liberty every man to his
neighbour; and ye had made a covenant before me ²⁵
in the house which is called by my name: but ye
turned and polluted my name, and caused every man
his servant, and every man his handmaid, whom he
had set at liberty at their pleasure, to return, and

Breach of brought them into subjection, to be unto you for
Faith over servants and for handmaids.

Hebrew Therefore thus saith the **LORD**; Ye have not
Servants hearkened unto me, in proclaiming liberty, every one

5 to his brother, and every man to his neighbour: behold,
 I proclaim a liberty for you, saith the **LORD**, to
 the sword, to the pestilence, and to the famine; and
 I will make you to be removed into all the kingdoms
 of the earth. And I will give the men that have
 10 transgressed my covenant, which have not performed
 the words of the covenant which they had made
 before me, when they cut the calf in twain, and
 passed between the parts thereof, the princes of Judah,
 and the princes of Jerusalem, the eunuchs, and the
 15 priests, and all the people of the land, which passed
 between the parts of the calf; I will even give them
 into the hand of their enemies, and into the hand of
 them that seek their life: and their dead bodies shall
 be for meat unto the fowls of the heaven, and to the
 20 beasts of the earth. And Zedekiah king of Judah
 and his princes will I give into the hand of their
 enemies, and into the hand of them that seek their
 life, and into the hand of the king of Babylon's
 army, which are gone up from you. Behold, I
 25 will command, saith the **LORD**, and cause them
 to return to this city; and they shall fight against
 it, and take it, and burn it with fire: and I will
 make the cities of Judah a desolation without an
 inhabitant.

* The word which came unto Jeremiah from the *Rechabites* LORD in the days of Jehoiakim the son of Josiah a Rebuke king of Judah, saying, Go unto the house of the *to Judah* Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, 5 and give them wine to drink.

Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them into the house of the LORD, into the chamber 10 of the sons of Hanan, the son of Igdaiah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door: and I set before the sons of the house of the Rechabites pots full of 15 wine, and cups, and I said unto them, Drink ye wine.

But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever: neither shall ye build house, nor sow 20 seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no 25 wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done

Another according to all that Jonadab our father commanded Warning us. But it came to pass, when Nebuchadrezzar king to Judah of Babylon came up into the land, that we said,

Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

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Then came the word of the L ORD unto Jeremiah, saying, Thus saith the L ORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the L ORD. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: therefore thus saith the L ORD

God of hosts, the God of Israel; Behold, I will *Jeremiah's* bring upon Judah and upon all the inhabitants of *Roll* Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but ⁵ they have not answered.

And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, ¹⁰ and done according unto all that he hath commanded you: therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.



* And it came to pass in the fourth year of Jehoia- ¹⁵ kim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the ²⁰ day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. ²⁵

Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto

The Roll him, upon a roll of a book. And Jeremiah com-read by manded Baruch, saying, I am shut up; I cannot go Baruch into the house of the LORD: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.

And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, then he went down into the king's house,

into the scribe's chamber : and, lo, all the princes sat *Baruch* there, even Elishama the scribe, and Delaiah the son reads it to of Shemaiah, and Elnathan the son of Achbor, and the Princes Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah 5 declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll ¹⁰ wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears. ¹⁵

Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his ²⁰ mouth ?

Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

Then said the princes unto Baruch, Go, hide thee, ²⁵ thou and Jeremiah ; and let no man know where ye be.

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the

*The King scribe, and told all the words in the ears of the king.
burns the So the king sent Jehudi to fetch the roll: and he
Roll took it out of Elishama the scribe's chamber. And
Jehudi read it in the ears of the king, and in the ears
of all the princes which stood beside the king.*

Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him. And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the pen-
knife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth. Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the L ORD hid them.



Then the word of the L ORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

And thou shalt say to Jehoiakim king of Judah, *Jeremiah* Thus saith the *LORD*; Thou hast burned this roll, *prepares a saying*, Why hast thou written therein, saying, The *New Roll* king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man^s and beast? Therefore thus saith the *LORD* of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his ¹⁰ seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not. ¹⁵

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them ²⁰ many like words.

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* And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, ²⁵ nor the people of the land, did hearken unto the words of the *LORD*, which he spake by the prophet Jeremiah. And Zedekiah the king sent Jehucal the

Jeremiah son of Shelemiah and Zephaniah the son of Maaseiah warns the priest to the prophet Jeremiah, saying, Pray Judah not now unto the LORD our God for us.

to trust Now Jeremiah came in and went out among the Pharaoh people: for they had not put him into prison.

Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

10 Then came the word of the LORD unto the prophet Jeremiah, saying, Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: 20 for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

25 And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

And when he was in the gate of Benjamin, a *Jeremiah* captain of the ward *was* there, whose name *was* imprisoned Irijah, the son of Shelemiah, the son of Hananiah; *again* and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. 5

Then said Jeremiah, *It is* false; I fall not away to the Chaldeans.

But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. Wherefore the princes were wroth with Jeremiah, and ¹⁰ smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there ¹⁵ many days; then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the **LORD**?

And Jeremiah said, There is: for, said he, thou ²⁰ shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where *are* now your prophets which ²⁵ prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted

Zedekiah before thee ; that thou cause me not to return to the orders house of Jonathan the scribe, lest I die there.

Jeremiah Then Zedekiah the king commanded that they to receive should commit Jeremiah into the court of the prison, Daily Food and that they should give him daily a piece of bread out of the baker's street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

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* Then Shephatiah the son of Mattan, and
 10 Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the LORD, He that remaineth in this city shall die by the sword, by the
 15 famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

20 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man
 25 seeketh not the welfare of this people, but the hurt.

Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

Then took they Jeremiah, and cast him into the *Jeremiah* dungeon of Malchiah the son of Hammelech, that *cast into* was in the court of the prison : and they let down the *Lower* Jeremiah with cords. And in the dungeon there was *Dungeon* no water, but mire : so Jeremiah sunk in the mire. 5

Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon ; the king then sitting in the gate of Benjamin ; Ebed-melech went forth out of the king's house, and spake to the king, 10 saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon ; and he is like to die for hunger in the place where he is : for *there is* no more bread in the city. 15

Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king 20 under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the 25 cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon : and Jeremiah remained in the court of the prison.

Jeremiah Then Zedekiah the king sent, and took Jeremiah delivered the prophet unto him into the third entry that is in by the house of the LORD: and the king said unto King Jeremiah, I will ask thee a thing; hide nothing from me.

Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

So Zedekiah the king sware secretly unto Jeremiah, saying, *As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.*

Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which

I speak unto thee : so it shall be well unto thee, and Zedekiah's thy soul shall live. But if thou refuse to go forth *Secret* this *is* the word that the LORD hath shewed me : *Meeting* And, behold, all the women that are left in the king *with* of Judah's house *shall be* brought forth to the king *Jeremiah* of Babylon's princes, and those *women* shall say, Thy friends have set thee on, and have prevailed against thee : thy feet are sunk in the mire, *and* they are turned away back. So they shall bring out all thy wives and thy children to the Chaldeans : and ¹⁰ thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon : and thou shalt cause this city to be burned with fire.

Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But ¹⁵ if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death ; also what the king said unto thee : then thou shalt ²⁰ say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

Then came all the princes unto Jeremiah, and asked him : and he told them according to all these ²⁵ words that the king had commanded. So they left off speaking with him ; for the matter was not perceived.

So Jeremiah abode in the court of the prison until

Fall of the day that Jerusalem was taken : and he was there Jerusalem when Jerusalem was taken.

* In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up. And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgarnebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls : and he went out the way of the plain. But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho : and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes : also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans

burned the king's house, and the houses of the people, *People* with fire, and brake down the walls of Jerusalem. *carried*

Then Nebuzar-adan the captain of the guard *Captive* carried away captive into Babylon the remnant of the people that remained in the city, and those that fell ⁵ away, that fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vine-yards and fields at the same time. ¹⁰

Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm ; but do unto him even as he shall say unto thee. So Nebuzar-adan the captain of ¹⁵ the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes ; even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, ²⁰ that he should carry him home : so he dwelt among the people.

Now the word of the L ORD came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian, ²⁵ saying, Thus saith the L ORD of hosts, the God of Israel ; Behold, I will bring my words upon this city for evil, and not for good ; and they shall be accomplished in that day before thee. But I will

Jeremiah deliver thee in that day, saith the LORD: and thou remains in shalt not be given into the hand of the men of whom Jerusalem thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be 5 for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

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* The word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him 10 being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced 15 this evil upon this place. Now the LORD hath brought *it*, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day 20 from the chains which *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth 25 good and convenient for thee to go, thither go.

Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made

governor over the cities of Judah, and dwell with him *Jeremiah* among the people: or go wheresoever it seemeth *remains* convenient unto thee to go. *with*

So the captain of the guard gave him victuals and *Gedaliah* a reward, and let him go. Then went Jeremiah 5 unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.



Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard 10 that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to 15 Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. 20

And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah 25 to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil,

*Gedaliah and put them in your vessels, and dwell in your cities
protects the that ye have taken.*

Remnant Likewise when all the Jews that were in Moab,
and among the Ammonites, and in Edom, and that
5 were in all the countries, heard that the king of
Babylon had left a remnant of Judah, and that he had
set over them Gedaliah the son of Ahikam the son of
Shaphan ; even all the Jews returned out of all places
whither they were driven, and came to the land of
10 Judah, to Gedaliah, unto Mizpah, and gathered wine
and summer fruits very much.

Moreover Johanan the son of Kareah, and all the
captains of the forces that were in the fields, came to
Gedaliah to Mizpah, and said unto him, Dost thou
15 certainly know that Baalis the king of the Ammonites
hath sent Ishmael the son of Nethaniah to slay thee ?
But Gedaliah the son of Ahikam believed them not.

Then Johanan the son of Kareah spake to Gedaliah
in Mizpah secretly, saying, Let me go, I pray thee,
20 and I will slay Ishmael the son of Nethaniah, and no
man shall know it : wherefore should he slay thee,
that all the Jews which are gathered unto thee should
be scattered, and the remnant in Judah perish ?

But Gedaliah the son of Ahikam said unto Johanan
25 the son of Kareah, Thou shalt not do this thing : for
thou speakest falsely of Ishmael.



* Now it came to pass in the seventh month, that
Ishmael the son of Nethaniah the son of Elishama, of

the seed royal, and the princes of the king, even ten *Ishmael* men with him, came unto Gedaliah the son of *slays* Ahikam to Mizpah ; and there they did eat bread *Gedaliah* together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

And it came to pass the second day after he had slain Gedaliah, and no man knew *it*, that there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the L ORD.

And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went : and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast *them* into the midst of the pit, he, and the men that were with him. But ten men were found among them that said unto Ishmael, Slay us not : for we have treasures in the field, of wheat, and of barley,

Johanan and of oil, and of honey. So he forbore, and slew
goes them not among their brethren.

against Now the pit wherein Ishmael had cast all the dead
Ishmael bodies of the men, whom he had slain because of
 5 Gedaliah, *was* it which Asa the king had made
 for fear of Baasha king of Israel: and Ishmael
 the son of Nethaniah filled it with *them that were*
 slain.

Then Ishmael carried away captive all the residue
 10 of the people that *were* in Mizpah, *even* the king's
 daughters, and all the people that remained in Mizpah,
 whom Nebuzar-adan the captain of the guard had
 committed to Gedaliah the son of Ahikam: and
 Ishmael the son of Nethaniah carried them away
 15 captive, and departed to go over to the Ammonites.

But when Johanan the son of Kareah, and all the
 captains of the forces that *were* with him, heard of
 all the evil that Ishmael the son of Nethaniah had
 done, then they took all the men, and went to fight
 20 with Ishmael the son of Nethaniah, and found him by
 the great waters that *are* in Gibeon.

Now it came to pass, *that* when all the people
 which *were* with Ishmael saw Johanan the son of
 Kareah, and all the captains of the forces that *were*
 25 with him, then they were glad. So all the people
 that Ishmael had carried away captive from Mizpah
 cast about and returned, and went unto Johanan the
 son of Kareah. But Ishmael the son of Nethaniah

escaped from Johanan with eight men, and went to *Johanan*
the Ammonites. *entreats*

Then took Johanan the son of Kareah, and all the *Jeremiah*
captains of the forces that *were* with him, all the *to pray*
remnant of the people whom he had recovered from *for the*
Ishmael the son of Nethaniah, from Mizpah, after *that Remnant*
he had slain Gedaliah the son of Ahikam, *even* mighty
men of war, and the women, and the children, and
the eunuchs, whom he had brought again from Gibeon :
and they departed, and dwelt in the habitation of ¹⁰
Chimham, which is by Beth-lehem, to go to enter
into Egypt, because of the Chaldeans : for they were
afraid of them, because Ishmael the son of Nethaniah
had slain Gedaliah the son of Ahikam, whom the
king of Babylon made governor in the land. ¹⁵

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* Then all the captains of the forces, and Johanan
the son of Kareah, and Jezaniah the son of Hoshaiah,
and all the people from the least even unto the greatest,
came near, and said unto Jeremiah the prophet, Let,
we beseech thee, our supplication be accepted before ²⁰
thee, and pray for us unto the *LORD thy God*, *even*
for all this remnant ; (for we are left *but* a few of
many, as thine eyes do behold us :) that the *LORD*
thy God may shew us the way wherein we may walk,
and the thing that we may do. ²⁵

Then Jeremiah the prophet said unto them, I have
heard *you* ; behold, I will pray unto the *LORD your*
God according to your words ; and it shall come to

The pass, that whatsoever thing the LORD shall answer Answer you, I will declare it unto you ; I will keep nothing of the back from you.

Lord Then they said to Jeremiah, The LORD be a true
 5 and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us. Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee ; that it may be
 10 well with us, when we obey the voice of the LORD our God.

And it came to pass after ten days, that the word of the LORD came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of
 15 the forces which *were* with him, and all the people from the least even to the greatest, and said unto them,

Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before
 20 him ; If ye will still abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up : for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid ; be not
 25 afraid of him, saith the LORD : for I *am* with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

But if ye say, We will not dwell in this land,

neither obey the voice of the **LORD** your God, saying, *The*
No ; but we will go into the land of Egypt, where *Answer*
we shall see no war, nor hear the sound of the trumpet, *of the*
nor have hunger of bread ; and there will we dwell : *Lord*
and now therefore hear the word of the **LORD**, ye ⁵
remnant of Judah ; Thus saith the **LORD** of hosts, the
God of Israel ; If ye wholly set your faces to enter
into Egypt, and go to sojourn there ; then it shall
come to pass, *that* the sword, which ye feared, shall
overtake you there in the land of Egypt, and the ¹⁰
famine, whereof ye were afraid, shall follow close
after you there in Egypt ; and there ye shall die. So
shall it be with all the men that set their faces to go
into Egypt to sojourn there ; they shall die by the
sword, by the famine, and by the pestilence : and ¹⁵
none of them shall remain or escape from the evil that
I will bring upon them.

For thus saith the **LORD** of hosts, the God of
Israel ; As mine anger and my fury hath been poured
forth upon the inhabitants of Jerusalem ; so shall my ²⁰
fury be poured forth upon you, when ye shall enter
into Egypt : and ye shall be an execration, and an
astonishment, and a curse, and a reproach ; and ye
shall see this place no more.

The **LORD** hath said concerning you, O ye ²⁵
remnant of Judah ; Go ye not into Egypt : know
certainly that I have admonished you this day. For
ye dissembled in your hearts, when ye sent me unto
the **LORD** your God, saying, Pray for us unto the

Remnant LORD our God ; and according unto all that the *disobey* LORD our God shall say, so declare unto us, and we *the Lord's* will do it. And *now* I have this day declared *it* to *Voice* you ; but ye have not obeyed the voice of the LORD
5 your God, nor any *thing* for the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

—*—

10 * And it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words, then spake Azariah the son of Hoshaiah, and Johanan
15 the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely : the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there : but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of
20 the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.
25 But Johanan the son of Kareah, and all the captains of the forces, took all the remaant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah ; *even* men,

and women, and children, and the king's daughters, *Parable* and every person that Nebuzar-adan the captain of *of the* the guard had left with Gedaliah the son of Ahikam *Great* the son of Shaphan, and Jeremiah the prophet, and *Stones* Baruch the son of Neriah. ⁵

So they came into the land of Egypt: for they obeyed not the voice of the **LORD**: thus came they even to Tahpanhes.

—*—

Then came the word of the **LORD** unto Jeremiah in Tahpanhes, saying, Take great stones in thine ¹⁰ hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the **LORD** of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the ¹⁵ king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, *and deliver* such *as are* for death to death; and such *as are* for ²⁰ captivity to captivity; and such *as are* for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on ²⁵ his garment; and he shall go forth from thence in peace. He shall break also the images of Beth-shemesh, that *is* in the land of Egypt; and the

*The houses of the gods of the Egyptians shall he burn
Lord's with fire.*

Anger

*against the * The word that came to Jeremiah concerning all Remnant the Jews which dwell in the land of Egypt, which s dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,*

Thus saith the LORD of hosts, the God of Israel ;
Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah ; and,
10 behold, this day they *are* a desolation, and no man dwelleth therein, because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your
15 fathers.

Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from
20 their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem ; and they are wasted *and* desolate, as at this day.

25 Therefore now thus saith the LORD, the God of hosts, the God of Israel ; Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and sucking, out of Judah, to

leave you none to remain ; in that ye provoke me *The* unto wrath with the works of your hands, burning *Lord's* incense unto other gods in the land of Egypt, *Anger* whither ye be gone to dwell, that ye might cut *against the* yourselves off, and that ye might be a curse and a *Remnant* reproach among all the nations of the earth ?

Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have ¹⁰ committed in the land of Judah, and in the streets of Jerusalem ? They are not humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

15

Therefore thus saith the *Lord* of hosts, the God of Israel ; Behold, I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all ²⁰ be consumed, *and* fall in the land of Egypt ; they shall *even* be consumed by the sword *and* by the famine : they shall die, from the least even unto the greatest, by the sword and by the famine : and they shall be an execration, *and* an astonishment, and a ²⁵ curse, and a reproach.

For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence : so that none of

The remnant of Judah, which are gone into the land Remnant of Egypt to sojourn there, shall escape or remain, obstinate in that they should return into the land of Judah, to Idolatry the which they have a desire to return to dwell there: for none shall return but such as shall escape.

Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, *As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?*

Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which

had given him *that* answer, saying, The incense that *Jeremiah* ye burned in the cities of Judah, and in the streets of *warns the* Jerusalem, ye, and your fathers, your kings, and *Idolaters* your princes, and the people of the land, did not the *LORD* remember them, and came it *not* into his mind? ⁵ So that the *LORD* could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye ¹⁰ have burned incense, and because ye have sinned against the *LORD*, and have not obeyed the voice of the *LORD*, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day. ¹⁵

Moreover *Jeremiah* said unto all the people, and to all the women, Hear the word of the *LORD*, all Judah that *are* in the land of Egypt: Thus saith the *LORD* of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and ²⁰ fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. ²⁵

Therefore hear ye the word of the *LORD*, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the *LORD*, that my name shall no more be named in the mouth of any

Jeremiah's man of Judah in all the land of Egypt, saying, The Message to Lord God liveth. Behold, I will watch over them Baruch for evil, and not for good : and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil : Thus saith the LORD ; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life ; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.



²⁰ * The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

²⁵ Thus saith the LORD, the God of Israel, unto thee, O Baruch ; Thou didst say, Woe is me now ! for the LORD hath added grief to my sorrow ; I fainted in my sighing, and I find no rest. Thus

shalt thou say unto him, The **LORD** saith thus ; *Defeat of Behold, that which I have built will I break down, Pharaoh and that which I have planted I will pluck up, even foretold this whole land. And seekest thou great things for thyself? seek them not : for, behold, I will bring evil upon all flesh, saith the **LORD**: but thy life will I give unto thee for a prey in all places whither thou goest.*

—*—

* The word of the **LORD** which came to Jeremiah the prophet against the Gentiles ; 10

Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. 15

Order ye the buckler and shield,

And draw near to battle.

Harness the horses ;

And get up, ye horsemen,

And stand forth with *your* helmets ; 20

Furbish the spears,

And put on the brigandines.

Wherfore have I seen them dismayed

And turned away back ?

And their mighty ones are beaten down, 25

And are fled apace,

And look not back :

For fear was round about,

*Invasion
of Egypt
predicted*

5

Saith the **LORD**.
Let not the swift flee away,
Nor the mighty man escape ;
They shall stumble, and fall

10

Toward the north by the river Euphrates.
Who *is* this *that* cometh up as a flood,
Whose waters are moved as the rivers ?
Egypt riseth up like a flood,
And *his* waters are moved
Like the rivers ;

15

And he saith, I will go up,
And will cover the earth ;
I will destroy the city
And the inhabitants thereof.

20

Come up, ye horses ;
And rage, ye chariots ;
And let the mighty men come forth ;
The Ethiopians and the Libyans,
That handle the shield ;
And the Lydians,
That handle *and* bend the bow.
For this *is* the day of the Lord **God** of hosts,
A day of vengeance,

25

That he may avenge him
Of his adversaries :
And the sword shall devour,
And it shall be satiate
And made drunk with their blood :
For the Lord **God** of hosts hath a sacrifice

In the north country
 By the river Euphrates.
 Go up into Gilead,
 And take balm, O virgin,
 The daughter of Egypt :
 In vain shalt thou use many medicines ;
For thou shalt not be cured.
 The nations have heard of thy shame,
 And thy cry hath filled the land :
 For the mighty man hath stumbled
 Against the mighty,
And they are fallen both together.

*Invasion
 of Egypt
 predicted*

5

10

—*—
 The word that the **LORD** spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

15

Declare ye in Egypt,
 And publish in Migdol,
 And publish in Noph
 And in Tahpanhes :
 Say ye, Stand fast, and prepare thee ;
For the sword shall devour
 Round about thee.
 Why are thy valiant *men* swept away ?
 They stood not,
 Because the **LORD** did drive them.
 He made many to fall,
 Yea, one fell upon another :
 And they said,

20

25

*Egypt's
Destru-
tion near*

Arise, and let us go again
 To our own people,
 And to the land of our nativity,
 From the oppressing sword.
 5 They did cry there,
 Pharaoh king of Egypt *is but* a noise ;
 He hath passed the time appointed.
As I live, saith the King,
 Whose name *is* the LORD of hosts,
 10 Surely as Tabor is among the mountains,
 And as Carmel by the sea,
So shall he come.
 O thou daughter dwelling in Egypt,
 Furnish thyself to go into captivity :
 15 For Noph shall be waste and desolate
 Without an inhabitant.
Egypt is like a very fair heifer,
But destruction cometh ;
 It cometh out of the north.
 20 Also her hired men *are* in the midst of her
 Like fatted bullocks ;
 For they also are turned back,
And are fled away together :
 They did not stand,
 25 Because the day of their calamity
 Was come upon them,
And the time of their visitation.
 The voice thereof shall go like a serpent ;
 For they shall march with an army,

And come against her with axes,
As hewers of wood.

*Israel
comforted*

They shall cut down her forest,
Saith the **LORD**,

Though it cannot be searched ;

5

Because they are more than the grasshoppers,
And *are* innumerable.

The daughter of Egypt shall be confounded ;

She shall be delivered into the hand

Of the people of the north.

10

The **LORD** of hosts, the God of Israel, saith ;
Behold, I will punish the multitude of No, and
Pharaoh, and Egypt, with their gods, and their kings ;
even Pharaoh, and *all* them that trust in him : and I
will deliver them into the hand of those that seek ¹⁵
their lives, and into the hand of Nebuchadrezzar king
of Babylon, and into the hand of his servants : and
afterward it shall be inhabited, as in the days of old,
saith the **LORD**.

But fear not thou, O my servant Jacob, and be ²⁰
not dismayed, O Israel : for, behold, I will save thee
from afar off, and thy seed from the land of their
captivity ; and Jacob shall return, and be in rest and
at ease, and none shall make *him* afraid. Fear thou
not, O Jacob my servant, saith the **LORD** : for I am ²⁵
with thee ; for I will make a full end of all the
nations whither I have driven thee : but I will not
make a full end of thee, but correct thee in measure ;
yet will I not leave thee wholly unpunished.

The Doom * The word of the **LORD** that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

- Thus saith the **LORD** ;
- 5 Behold, waters rise up out of the north,
And shall be an overflowing flood,
And shall overflow the land,
And all that is therein ;
The city, and them that dwell therein :
- 10 Then the men shall cry,
And all the inhabitants of the land shall howl.
At the noise of the stamping
Of the hoofs of his strong *horses*,
At the rushing of his chariots,
15 *And at* the rumbling of his wheels,
The fathers shall not look back to *their* children
For feebleness of hands ;
Because of the day that cometh
To spoil all the Philistines,
- 20 *And to* cut off from Tyrus and Zidon
Every helper that remaineth :
For the **LORD** will spoil the Philistines,
The remnant of the country of Captor.
Baldness is come upon Gaza ;
- 25 Ashkelon is cut off
With the remnant of their valley :
How long wilt thou cut thyself ?
O thou sword of the **LORD**, how long *will it be* ere
thou be quiet ? put up thyself into thy scabbard, rest,

and be still. How can it be quiet, seeing the **LORD** *The Doom*
hath given it a charge against Ashkelon, and against *of Moab*
the sea shore ? there hath he appointed it.

—*—

* Against Moab thus saith the **LORD** of hosts, the 5
God of Israel ;

Woe unto Nebo ! for it is spoiled :

Kiriathaim is confounded and taken :

Misgab is confounded and dismayed.

There shall be no more praise of Moab :

In Heshbon they have devised evil against it ; 10

Come, and let us cut it off

From *being* a nation.

Also thou shalt be cut down, O Madmen ;

The sword shall pursue thee.

A voice of crying *shall be* from Horonaim,

15

Spoiling and great destruction.

Moab is destroyed ;

Her little ones have caused a cry to be heard.

For in the going up of Luhith

Continual weeping shall go up ;

20

For in the going down of Horonaim

The enemies have heard a cry of destruction.

Flee, save your lives,

And be like the heath in the wilderness.

For because thou hast trusted

25

In thy works and in thy treasures,

Thou shalt also be taken :

*The Doom
of Moab*

And Chemosh shall go forth into captivity
 With his priests and his princes together.
 And the spoiler shall come upon every city,
 And no city shall escape :
 5 The valley also shall perish,
 And the plain shall be destroyed,
 As the L ORD hath spoken.
 Give wings unto Moab,
 That it may flee and get away :
 10 For the cities thereof shall be desolate,
 Without any to dwell therein.
 Cursed *be* he that doeth
 The work of the L ORD deceitfully,
 And cursed *be* he that keepeth back
 His sword from blood.
 15 Moab hath been at ease from his youth,
 And he hath settled on his lees,
 And hath not been emptied from vessel to vessel,
 Neither hath he gone into captivity :
 Therefore his taste remained in him,
 20 And his scent is not changed.
 Therefore, behold, the days come,
 Saith the L ORD,
 That I will send unto him wanderers,
 25 That shall cause him to wander,
 And shall empty his vessels,
 And break their bottles.
 And Moab shall be ashamed of Chemosh,
 As the house of Israel was ashamed

*The Doom
of Moab*

Of Beth-el their confidence.

How say ye, We *are* mighty

And strong men for the war ?

Moab is spoiled,

And gone up *out* of her cities,

5

And his chosen young men are gone down

To the slaughter, saith the King,

Whose name *is* the LORD of hosts.

The calamity of Moab *is* near to come,

And his affliction hasteth fast.

10

All ye that are about him,

Bemoan him ;

And all ye that know his name, say,

How is the strong staff broken,

And the beautiful rod !

15

Thou daughter that dost inhabit Dibon,

Come down from *thy* glory,

And sit in thirst ;

For the spoiler of Moab shall come upon thee,

And he shall destroy thy strong holds.

20

O inhabitant of Aroer,

Stand by the way, and espy ;

Ask him that fleeth, and her that escapeth,

And say, What is done ?

Moab is confounded ; for it is broken down :

25

Howl and cry ;

Tell ye it in Arnon, that Moab is spoiled,

And judgment is come

Upon the plain country ;

*The Arm Upon Holon, and upon Jahazah,
of Moab And upon Mephaath,
broken And upon Dibon,
And upon Nebo,*

*5 And upon Beth-diblathaim,
And upon Kiriathaim,
And upon Beth-gamul,
And upon Beth-meon,
And upon Kerioth,
10 And upon Bozrah,
And upon all the cities of the land of Moab, far or near.
The horn of Moab is cut off,
And his arm is broken,
Saith the L ORD.*

*15 Make ye him drunken :
For he magnified *himself* against the L ORD:
Moab also shall wallow in his vomit,
And he also shall be in derision.
For was not Israel a derision unto thee ?*

*20 Was he found among thieves ?
For since thou spakest of him,
Thou skippedst for joy.
O ye that dwell in Moab,
Leave the cities, and dwell in the rock,
25 And be like the dove *that* maketh her nest
In the sides of the hole's mouth.
We have heard the pride of Moab,
(He is exceeding proud)
His loftiness, and his arrogancy,*

And his pride,
And the haughtiness of his heart.
I know his wrath, saith the LORD ;
But *it shall not be so* ;
His lies shall not so affect *it*.
Therefore will I howl for Moab,
And I will cry out for all Moab ;
Mine heart shall mourn
For the men of Kir-heres.
O vine of Sibmah,

I will weep for thee with the weeping of Jazer :

Thy plants are gone over the sea,
They reach *even* to the sea of Jazer :

The spoiler is fallen upon thy summer fruits
And upon thy vintage.

And joy and gladness is taken

From the plentiful field,

And from the land of Moab ;

And I have caused wine to fail

From the winepresses :

None shall tread with shouting ;

Their shouting *shall be* no shouting.

From the cry of Heshbon *even* unto Elealeh,

And even unto Jahaz,

Have they uttered their voice,

From Zoar *even* unto Horonaim,

As an heifer of three years old :

For the waters also of Nimrim

Shall be desolate.

*Desolation
of Moab*

5

10

15

20

25

Lamentation over Moab

Moreover I will cause to cease in Moab,
 Saith the **LORD**,
the Ruin Him that offereth in the high places,
of Moab And him that burneth incense to his gods.

- 5 Therefore mine heart shall sound for Moab like pipes,
 And mine heart shall sound like pipes
 For the men of Kir-heres :
 Because the riches *that* he hath gotten are perished.
 For every head *shall be* bald,
- 10 And every beard clipped :
 Upon all the hands *shall be* cuttings,
 And upon the loins sackcloth.
There shall be lamentation generally
 Upon all the housetops of Moab,
- 15 And in the streets thereof :
 For I have broken Moab
 Like a vessel wherein *is* no pleasure,
 Saith the **LORD**.
 They shall howl, *saying*,
- 20 How is it broken down !
 How hath Moab turned the back with shame !
 So shall Moab be a derision
 And a dismayng to all them about him.
 For thus saith the **LORD** ;
- 25 Behold, he shall fly as an eagle,
 And shall spread his wings over Moab.
 Kerioth is taken,
 And the strong holds are surprised,
 And the mighty men's hearts in Moab at that day

Shall be as the heart of a woman in her pangs.
 And Moab shall be destroyed
 From *being* a people,
 Because he hath magnified *himself*
 Against the L ORD.

*Moab to be
restored*

5

Fear, and the pit, and the snare,
Shall be upon thee,
 O inhabitant of Moab,
 Saith the L ORD.

He that fleeth from the fear

10

Shall fall into the pit;

And he that getteth up out of the pit
 Shall be taken in the snare :

For I will bring upon it, *even* upon Moab,
 The year of their visitation,
 Saith the L ORD.

15

They that fled stood under the shadow of
 Heshbon

Because of the force :

But a fire shall come forth out of Heshbon,
 And a flame from the midst of Sihon,
 And shall devour the corner of Moab,
 And the crown of the head
 Of the tumultuous ones.

20

Woe be unto thee, O Moab !

25

The people of Chemosh perisheth :
 For thy sons are taken captives,
 And thy daughters captives.

Yet will I bring again the captivity of Moab

*The Doom
of Ammon*

In the latter days, saith the LORD.
Thus far is the judgment of Moab.



* Concerning the Ammonites, thus saith the LORD ;
Hath Israel no sons ? hath he no heir ?
5 Why then doth their king inherit Gad,
And his people dwell in his cities ?

Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites ; and it shall be a desolate 10 heap, and her daughters shall be burned with fire : then shall Israel be heir unto them that were his heirs, saith the LORD.

Howl, O Heshbon, for Ai is spoiled :
Cry, ye daughters of Rabbah,
15 Gird you with sackcloth ;
Lament, and run to and fro
By the hedges ;
For their king shall go into captivity
And his priests and his princes together.
Wherefore gloriest thou in the valleys,
Thy flowing valley,
O backsliding daughter ?
That trusted in her treasures, saying,
Who shall come unto me ?
20 Behold, I will bring a fear upon thee,
Saith the Lord God of hosts,
From all those that be about thee ;
And ye shall be driven out

Every man right forth ;
 And none shall gather up him that wandereth.
 And afterward I will bring again
 The captivity of the children of Ammon,
 Saith the L ORD.

*The Doom
of Edom*

5

—*—
 Concerning Edom, thus saith the L ORD of hosts ;

Is wisdom no more in Teman ?

Is counsel perished from the prudent ?

Is their wisdom vanished ?

Flee ye, turn back, dwell deep,

10

O inhabitants of Dedan ;

For I will bring the calamity of Esau upon him,

The time *that* I will visit him.

If grapegatherers come to thee,

Would they not leave *some* gleaning grapes ?

15

If thieves by night,

They will destroy till they have enough.

But I have made Esau bare,

I have uncovered his secret places,

And he shall not be able to hide himself :

20

His seed is spoiled, and his brethren,

And his neighbours, and he *is* not.

Leave thy fatherless children,

I will preserve *them* alive ;

And let thy widows trust in me.

25

For thus saith the L ORD ;

Behold, they whose judgment *was* not to drink of

the cup

N

*The Doom Have assuredly drunken ;
of Edom And art thou he that shall altogether go unpunished ?
Thou shalt not go unpunished,
But thou shalt surely drink of it.*

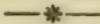
5 For I have sworn by myself,
Saith the LORD,
That Bozrah shall become a desolation,
A reproach, a waste, and a curse ;
And all the cities thereof
10 Shall be perpetual wastes.
I have heard a rumour from the LORD,
And an ambassador is sent
Unto the heathen, *saying,*
Gather ye together, and come against her,
15 And rise up to the battle.
For, lo, I will make thee small
Among the heathen,
And despised among men.
Thy terribleness hath deceived thee,
20 *And the pride of thine heart,*
O thou that dwellest in the clefts of the rock,
That holdest the height of the hill :
Though thou shouldest make thy nest
As high as the eagle,
25 I will bring thee down from thence,
Saith the LORD.
Also Edom shall be a desolation :
Every one that goeth by it
Shall be astonished, and shall hiss

At all the plagues thereof.
 As in the overthrow of Sodom and Gomorrah
 And the neighbour *cities* thereof,
 Saith the **LORD**,
 No man shall abide there,
 Neither shall a son of man dwell in it. 5
 Behold, he shall come up
 Like a lion from the swelling of Jordan
 Against the habitation of the strong :
 But I will suddenly make him run away from her : 10
 And who *is* a chosen *man*,
That I may appoint over her ?
 For who *is* like me ?
 And who will appoint me the time ?
 And who *is* that shepherd 15
 That will stand before me ?
 Therefore hear the counsel of the **LORD**,
 That he hath taken against Edom ;
 And his purposes, that he hath purposed
 Against the inhabitants of Teman : 20
 Surely the least of the flock
 Shall draw them out :
 Surely he shall make their habitations
 Desolate with them.
 The earth is moved at the noise of their fall, 25
 At the cry the noise thereof was heard
 In the Red Sea.
 Behold, he shall come up
 And fly as the eagle,

*No Man
 to abide
 in Edom*

*The
Doom of
Damascus*

And spread his wings over Bozrah :
 And at that day shall the heart
 Of the mighty men of Edom
 Be as the heart of a woman in her pangs.



5 Concerning Damascus.

Hamath is confounded, and Arpad :
 For they have heard evil tidings :
 They are fainthearted ;
There is sorrow on the sea ;
 It cannot be quiet.
 Damascus is waxed feeble,
And turneth herself to flee,
 And fear hath seized on *her* :
 Anguish and sorrows have taken her,
 As a woman in travail.
 How is the city of praise not left,
 The city of my joy !
 Therefore her young men
 Shall fall in her streets,
 And all the men of war
 Shall be cut off in that day,
 Saith the L ORD of hosts.
 And I will kindle a fire
 In the wall of Damascus,
 And it shall consume the palaces of Ben-hadad.



Concerning Kedar, and concerning the kingdoms

of Hazor, which Nebuchadrezzar king of Babylon *Woe pro-*
 shall smite, thus saith the **LORD**; *nounced*
 Arise ye, go up to Kedar, *upon*
 And spoil the men of the east. *Kedar &*
 Their tents and their flocks *Hazor*
 Shall they take away :
 They shall take to themselves their curtains,
 And all their vessels, and their camels ;
 And they shall cry unto them,
 Fear *is* on every side. 10
 Flee, get you far off, dwell deep,
 O ye inhabitants of Hazor,
 Saith the **LORD** ;
 For Nebuchadrezzar king of Babylon
 Hath taken counsel against you, 15
 And hath conceived a purpose against you.
 Arise, get you up unto the wealthy nation,
 That dwelleth without care,
 Saith the **LORD**,
 Which have neither gates nor bars, 20
Which dwell alone.
 And their camels shall be a booty,
 And the multitude of their cattle a spoil :
 And I will scatter into all winds
 Them *that are* in the utmost corners ; 25
 And I will bring their calamity
 From all sides thereof, saith the **LORD**.
 And Hazor shall be a dwelling for dragons,
And a desolation for ever :

*Prophecy
against
Elam*

There shall no man abide there,
Nor *any* son of man dwell in it.



The word of the **LORD** that came to Jeremiah the prophet against Elam in the beginning of the reign of ^s Zedekiah king of Judah, saying,
 Thus saith the **LORD** of hosts ;
 Behold, I will break the bow of Elam,
 The chief of their might.
 And upon Elam will I bring the four winds
¹⁰ From the four quarters of heaven,
 And will scatter them
 Toward all those winds ;
 And there shall be no nation
 Whither the outcasts of Elam shall not come.
¹⁵ For I will cause Elam to be dismayed
 Before their enemies,
 And before them that seek their life :
 And I will bring evil upon them,
Even my fierce anger, saith the **LORD** ;
²⁰ And I will send the sword after them,
 Till I have consumed them :
 And I will set my throne in Elam,
 And will destroy from thence the king
 And the princes, saith the **LORD**.
²⁵ But it shall come to pass in the latter days,
 That I will bring again the captivity of Elam, saith the **LORD**.

* The word that the L ORD spake against Babylon *Prophecy* and against the land of the Chaldeans by Jeremiah against the prophet. Declare ye among the nations, and Babylon publish, and set up a standard ; publish, and conceal not : say,

5

Babylon is taken, Bel is confounded,
Merodach is broken in pieces ;
Her idols are confounded,
Her images are broken in pieces.

For out of the north there cometh up a nation ^{to} against her, which shall make her land desolate, and none shall dwell therein : they shall remove, they shall depart, both man and beast.

—*—

In those days, and in that time, saith the L ORD, the children of Israel shall come, they and the ¹⁵ children of Judah together, going and weeping : they shall go, and seek the L ORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the L ORD in a perpetual covenant *that* shall not be forgotten. ²⁰

My people hath been lost sheep : their shepherds have caused them to go astray, they have turned them away *on* the mountains : they have gone from mountain to hill, they have forgotten their resting-place. All that found them have devoured them : ²⁵ and their adversaries said, We offend not, because they have sinned against the L ORD, the habitation of justice, even the L ORD, the hope of their fathers.

Chaldea Remove out of the midst of Babylon, and go forth to become out of the land of the Chaldeans, and be as the he a Spoil goats before the flocks.

For, lo, I will raise and cause to come up against
 5 Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain. And Chaldea shall be a spoil:
 10 all that spoil her shall be satisfied, saith the **LORD**. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; your mother shall be sore confounded; she that bare you
 15 shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert. Because of the wrath of the **LORD** it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss
 20 at all her plagues.

Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the **LORD**. Shout against her round about: she hath giyen her
 25 hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the **LORD**: take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear

of the oppressing sword they shall turn every one to *Babylon* to his people, and they shall flee every one to his own *fall as land*. *Assyria*

Israel *is* a scattered sheep ; the lions have driven *had fallen him* away : first the king of Assyria hath devoured ⁵ him ; and last this Nebuchadrezzar king of Babylon hath broken his bones.

Therefore thus saith the *LORD* of hosts, the God of Israel ; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. ¹⁰ And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the *LORD*, the iniquity of Israel shall be sought for, and *there shall be none* ; and the sins of Judah, and they shall not be found : for I will pardon them whom I reserve.

Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod : waste and utterly destroy after them, saith the *LORD*, and do ²⁰ according to all that I have commanded thee. A sound of battle *is* in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken ! how is Babylon become a desolation among the nations ! I have laid a snare for thee, ²⁵ and thou art also taken, O Babylon, and thou wast not aware : thou art found, and also caught, because thou hast striven against the *LORD*. The *LORD* hath opened his armoury, and hath brought forth the

The weapons of his indignation: for this *is* the work of Vengeance the Lord God of hosts in the land of the Chaldeans. upon Come against her from the utmost border, open her Babylon storehouses: cast her up as heaps, and destroy her ⁵ utterly: let nothing of her be left. Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

The voice of them that flee and escape out of the ¹⁰ land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

Call together the archers against Babylon:
 All ye that bend the bow,
 Camp against it round about;
¹⁵ Let none thereof escape:
 Recompense her according to her work;
 According to all that she hath done,
 Do unto her:
 For she hath been proud against the LORD,
²⁰ Against the Holy One of Israel.
 Therefore shall her young men fall in the streets,
 And all her men of war shall be cut off
 In that day, saith the LORD.
 Behold, I *am* against thee,
²⁵ *O thou* most proud,
 Saith the Lord God of hosts:
 For thy day is come,
 The time *that* I will visit thee.
 And the most proud shall stumble and fall,

And none shall raise him up :
And I will kindle a fire in his cities,
And it shall devour all round about him.

*A Sword
on the
Chaldeans
& Baby-
lonians*

—*—

Thus saith the **LORD** of hosts ; The children of Israel and the children of Judah *were* oppressed 5 together : and all that took them captives held them fast ; they refused to let them go. Their Redeemer *is* strong ; the **LORD** of hosts *is* his name : he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. 10

A sword *is* upon the Chaldeans,
Saith the **LORD**,
And upon the inhabitants of Babylon,
And upon her princes,
And upon her wise *men*. 15

A sword *is* upon the liars ;
And they shall dote
A sword *is* upon her mighty men ;
And they shall be dismayed.

A sword *is* upon their horses,
And upon their chariots,
And upon all the mingled people
That *are* in the midst of her ;
And they shall become as women :
A sword *is* upon her treasures ;
And they shall be robbed.
A drought *is* upon her waters ; 25

*Babylon
to be
desolate*

And they shall be dried up :
 For it *is* the land of graven images,
 And they are mad upon *their* idols.
 Therefore the wild beasts of the desert
 With the wild beasts of the islands
 Shall dwell *there*,
 And the owls shall dwell therein :
 And it shall be no more inhabited for ever ;
 Neither shall it be dwelt in
 From generation to generation.
 As God overthrew Sodom and Gomorrah
 And the neighbour *cities* thereof,
 Saith the **LORD** ;
So shall no man abide there,
 Neither shall any son of man dwell therein.
 Behold, a people shall come from the north,
 And a great nation,
 And many kings shall be raised up
 From the coasts of the earth.
 They shall hold the bow and the lance :
 They *are* cruel, and will not shew mercy :
 Their voice shall roar like the sea,
 And they shall ride upon horses,
Every one put in array,
 Like a man to the battle,
 Against thee, O daughter of Babylon.
 The king of Babylon
 Hath heard the report of them,
 And his hands waxed feeble :

Anguish took hold of him,
And pangs as of a woman in travail.
 Behold, he shall come up
 Like a lion from the swelling of Jordan
 Unto the habitation of the strong :

But I will make them suddenly run away from her :

And who *is* a chosen man,
That I may appoint over her ?
 For who *is* like me ?

And who will appoint me the time ?

And who *is* that shepherd

That will stand before me ?

Therefore hear ye the counsel of the L ORD,

That he hath taken against Babylon ;

And his purposes, that he hath purposed

Against the land of the Chaldeans :

Surely the least of the flock

Shall draw them out :

Surely he shall make *their* habitation

Desolate with them.

At the noise of the taking of Babylon

The earth is moved,

And the cry is heard among the nations.

*The Fear
aroused by
Babylon's
Fall*

5

10

15

20

* Thus saith the L ORD ; Behold, I will raise up
 against Babylon, and against them that dwell in the 25
 midst of them that rise up against me, a destroying
 wind ; and will send unto Babylon fanners, that shall
 fan her, and shall empty her land : for in the day of

*God's trouble they shall be against her round about.
Judgment Against him that bendeth let the archer bend his
on bow, and against him that lifteth himself up in his
Babylon brigandine: and spare ye not her young men;
5 destroy ye utterly all her host. Thus the slain shall
fall in the land of the Chaldeans, and they that are
thrust through in her streets.*

For Israel *hath not been* forsaken, nor Judah of
his God, of the LORD of hosts; though their land
10 was filled with sin against the Holy One of Israel.

Flee out of the midst of Babylon,
And deliver every man his soul:
Be not cut off in her iniquity;
For this *is* the time of the LORD's vengeance;
15 He will render unto her a recompence.

Babylon *hath been* a golden cup in the LORD's
hand, that made all the earth drunken: the nations
have drunken of her wine; therefore the nations are
mad. Babylon is suddenly fallen and destroyed:
20 howl for her; take balm for her pain, if so be she
may be healed.

We would have healed Babylon, but she is not
healed: forsake her, and let us go every one into his
own country: for her judgment reacheth unto heaven,
25 and is lifted up *even* to the skies. The LORD
hath brought forth our righteousness: come, and
let us declare in Zion the work of the LORD our
God.

Make bright the arrows; gather the shields: the

LORD hath raised up the spirit of the kings of the God's Medes: for his device *is* against Babylon, to destroy Judgment it; because it *is* the vengeance of the LORD, the on vengeance of his temple. Set up the standard *Babylon* upon the walls of Babylon, make the watch strong,⁵ set up the watchmen, prepare the ambuses: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.¹⁰ The LORD of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee.

He hath made the earth by his power,
He hath established the world
By his wisdom,
And hath stretched out the heaven
By his understanding.
When he uttereth *his* voice,
There is a multitude of waters
In the heavens;
And he causeth the vapours to ascend
From the ends of the earth:
He maketh lightnings with rain,
And bringeth forth the wind out of his treasures.²⁰
Every man is brutish by *his* knowledge;
Every founder is confounded
By the graven image:

- Israel the
Rod of
God's
Heritage*
- For his molten image *is* falsehood,
And *there is* no breath in them.
They *are* vanity, the work of errors :
In the time of their visitation
They shall perish.
- 5 The portion of Jacob *is* not like them ;
For he *is* the former of all things :
And *Israel is* the rod of his inheritance :
The L ORD of hosts *is* his name.
- 10 Thou *art* my battle axe
And weapons of war :
For with thee will I break in pieces the nations,
And with thee will I destroy kingdoms ;
And with thee will I break in pieces
- 15 The horse and his rider ;
And with thee will I break in pieces
The chariot and his rider ;
With thee also will I break in pieces
Man and woman ;
- 20 And with thee will I break in pieces
Old and young ;
And with thee will I break in pieces
The young man and the maid ;
I will also break in pieces with thee
- 25 The shepherd and his flock ;
And with thee will I break in pieces
The husbandman and his yoke of oxen ;
And with thee will I break in pieces
Captains and rulers.

And I will render unto Babylon and to all the *Babylon* inhabitants of Chaldea all their evil that they have *to be* done in Zion in your sight, saith the *LORD*. *punished*

Behold, I *am* against thee, O destroying mountain, *for* saith the *LORD*, which destroyest all the earth: and *Oppression* I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the *LORD*. 10

Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough cater- 15 pillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow: for every purpose of the *LORD* shall be performed against 20 Babylon, to make the land of Babylon a desolation without an inhabitant.

The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned 25 her dwellingplaces; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end, and that the passages are stopped,

God the and the reeds they have burned with fire, and the Avenger men of war are affrighted.

of Israel For thus saith the **LORD** of hosts, the God of Israel; The daughter of Babylon *is* like a threshing-floor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come.

Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicacies, he hath cast me out. The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

*Therefore thus saith the **LORD**; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant. They shall roar together like lions: they shall yell as lions' whelps. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake,* saith the **LORD**. I will bring them down like lambs to the slaughter, like rams with he goats.

How is Sheshach taken!

And how is the praise of the whole earth surprised!

How is Babylon become an astonishment

Among the nations!

The sea is come up upon Babylon :
She is covered with the multitude
Of the waves thereof.
Her cities are a desolation,
A dry land, and a wilderness,
A land wherein no man dwelleth,
Neither doth *any* son of man pass thereby.

And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up : and the nations shall not flow together any more ^{to} unto him : yea, the wall of Babylon shall fall.

My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD. And lest your heart faint, and ye fear for the rumour that shall be heard in the land ; a ¹⁵ rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon : and ²⁰ her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that *is* therein, shall sing for Babylon : for the spoilers shall come unto her from the north, saith the LORD. As Babylon *hath caused* the ²⁵ slain of Israel to fall, so at Babylon shall fall the slain of all the earth. Ye that have escaped the sword, go away, stand not still : remember the LORD afar off, and let Jerusalem come into your mind.

*The Gods
of Babylon
will not
save her*

5

Babylon's We are confounded, because we have heard re-
 Broad proach: shame hath covered our faces: for strangers
 Walls to be are come into the sanctuaries of the LORD's
 broken house.

5 Wherefore, behold, the days come, saith the LORD,
 that I will do judgment upon her graven images:
 and through all her land the wounded shall groan.
 Though Babylon should mount up to heaven, and
 though she should fortify the height of her strength,
 10 yet from me shall spoilers come unto her, saith the
 LORD.

A sound of a cry *cometh* from Babylon, and great
 destruction from the land of the Chaldeans: because
 the LORD hath spoiled Babylon, and destroyed out of
 15 her the great voice; when her waves do roar like
 great waters, a noise of their voice is uttered: because
 the spoiler is come upon her, *even* upon Babylon, and
 her mighty men are taken, every one of their bows
 is broken: for the LORD God of recompences shall
 20 surely requite. And I will make drunk her princes,
 and her wise *men*, her captains, and her rulers, and
 her mighty men: and they shall sleep a perpetual
 sleep, and not wake, saith the King, whose name *is*
 the LORD of hosts.

25 Thus saith the LORD of hosts; The broad walls
 of Babylon shall be utterly broken, and her high
 gates shall be burned with fire; and the people shall
 labour in vain, and the folk in the fire, and they shall
 be weary.

The word which Jeremiah the prophet commanded *Roll of the Seraiah the son of Neriah, the son of Maaseiah, when Prophecy he went with Zedekiah the king of Judah into Babylon to be sunk* in the fourth year of his reign. And *this Seraiah in the River was* a quiet prince. So Jeremiah wrote in a book 5 all the evil that should come upon Babylon, even all these words that are written against Babylon.

And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O LORD, thou hast 10 spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, *that thou shalt bind a stone to it, and cast it into the midst of Eu-* 15 *phrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary.*

Thus far *are* the words of Jeremiah.



* Zedekiah *was* one and twenty years old when he 20 began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah. And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done. For through the 25 anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

Babylonian Invasion; And it came to pass in the ninth year of his reign, *Zedekiah's* that Nebuchadrezzar king of Babylon came, he and *Fate* all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.
 10 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way 15 of the plain. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

Then they took the king, and carried him up unto 20 the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king 25 of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchad-

rezzar king of Babylon, came Nebuzar-adan, captain *Fall of* of the guard, *which* served the king of Babylon, into *Jerusalem* Jerusalem, and burned the house of the LORD, and the king's house ; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with ⁵ fire : and all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, ¹⁰ and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for ¹⁵ husbandmen.

Also the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon. The ²⁰ caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, ²⁵ and the cups ; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away. The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which

Pillage of king Solomon had made in the house of the LORD: the City the brass of all these vessels was without weight.

And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did 5 compass it; and the thickness thereof was four fingers: it was hollow. And a chapiter of brass was upon it; and the height of one chapiter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second 10 pillar also and the pomegranates were like unto these. And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

And the captain of the guard took Seraiah the 15 chief priest, and Zephaniah the second priest, and the three keepers of the door: he took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the 20 principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

25 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

This is the people whom Nebuchadrezzar carried

away captive: in the seventh year three thousand Jews
Jews and three and twenty: in the eighteenth year carried
of Nebuchadrezzar he carried away captive from away
Jerusalem eight hundred thirty and two persons: in *Captive*
the three and twentieth year of Nebuchadrezzar 5
Nebuzar-adan the captain of the guard carried away
captive of the Jews seven hundred forty and five
persons: all the persons *were* four thousand and six
hundred.

—*—

And it came to pass in the seven and thirtieth 10
year of the captivity of Jehoiachin king of Judah, in
the twelfth month, in the five and twentieth day of
the month, *that* Evil-merodach king of Babylon in
the first year of his reign lifted up the head of
Jehoiachin king of Judah, and brought him forth out 15
of prison, and spake kindly unto him, and set his
throne above the throne of the kings that *were* with
him in Babylon, and changed his prison garments:
and he did continually eat bread before him all the
days of his life. And *for* his diet, there was a con- 20
tinual diet given him of the king of Babylon, every
day a portion until the day of his death, all the days
of his life.

*The
Picture of
Desolation*

The Lamentations of Jeremiah

HOW doth the city sit solitary,
That was full of people !
How is she become as a widow !
She *that was* great among the nations,
And princess among the provinces,
How is she become tributary !
She weepeth sore in the night,
And her tears are on her cheeks :
Among all her lovers
She hath none to comfort *her* :
All her friends have dealt treacherously with her,
They are become her enemies.
Judah is gone into captivity
Because of affliction,
And because of great servitude :
She dwelleth among the heathen,
She findeth no rest :
All her persecutors overtook her
Between the straits.
The ways of Zion do mourn,
Because none come to the solemn feasts :
All her gates are desolate :
Her priests sigh,

Her virgins are afflicted,
And she *is* in bitterness.
Her adversaries are the chief,
Her enemies prosper ;
For the LORD hath afflicted her
For the multitude of her transgressions :
Her children are gone into captivity
Before the enemy.
And from the daughter of Zion
All her beauty is departed :
Her princes are become like harts
That find no pasture,
And they are gone without strength
Before the pursuer.
Jerusalem remembered in the days
Of her affliction and of her miseries
All her pleasant things that she had
In the days of old,
When her people fell into the hand of the enemy,
And none did help her :
The adversaries saw her,
And did mock at her sabbaths.
Jerusalem hath grievously sinned ;
Therefore she is removed :
All that honoured her despise her,
Because they have seen her nakedness :
Yea, she sigheth,
And turneth backward.
Her filthiness *is* in her skirts ;

Sorrows
of the
Captive
Jews

5

10

15

20

25

*Entreaty
to the
Lord to
hear
5
10
15
20
25*

She remembereth not her last end ;
 Therefore she came down wonderfully :
 She had no comforter.
 O LORD, behold my affliction :
 For the enemy hath magnified *himself*.
 The adversary hath spread out his hand
 Upon all her pleasant things :
 For she hath seen *that* the heathen
 Entered into her sanctuary,
 Whom thou didst command
That they should not enter into thy congregation.
 All her people sigh, they seek bread ;
 They have given their pleasant things
 For meat to relieve the soul :
 See, O LORD, and consider ;
 For I am become vile.
Is it nothing to you, all ye that pass by ?
 Behold, and see if there be any sorrow
 Like unto my sorrow,
 Which is done unto me,
 Wherewith the LORD hath afflicted *me*
 In the day of his fierce anger.
 From above hath he sent fire into my bones,
 And it prevaleth against them :
 He hath spread a net for my feet,
 He hath turned me back :
 He hath made me desolate
And faint all the day.
 The yoke of my transgressions

Is bound by his hand :
They are wreathed,
And come up upon my neck :
He hath made my strength to fall,
The Lord hath delivered me into *their* hands,
From whom I am not able to rise up.
The Lord hath trodden under foot
All my mighty *men* in the midst of me :
He hath called an assembly against me
To crush my young men :
The Lord hath trodden the virgin,
The daughter of Judah,
As in a winepress.
For these *things* I weep ;
Mine eye, mine eye runneth down with water,
Because the comforter
That should relieve my soul
Is far from me :
My children are desolate,
Because the enemy prevailed.
Zion spreadeth forth her hands,
And there is none to comfort her :
The LORD hath commanded concerning Jacob,
That his adversaries *should be* round about him :
Jerusalem is as a menstrual woman among them. 25
The LORD is righteous ;
For I have rebelled against his commandment :
Hear, I pray you, all people,
And behold my sorrow :

*Sin brings My virgins and my young men
Sorrow Are gone into captivity.*

I called for my lovers,

But they deceived me :

5 My priests and mine elders
Gave up the ghost in the city,
While they sought their meat
To relieve their souls.

Behold, O LORD ; for I *am* in distress :

10 My bowels are troubled ;
Mine heart is turned within me ;
For I have grievously rebelled :
Abroad the sword bereaveth,
At home *there is* as death.

15 They have heard that I sigh :
There is none to comfort me :

All mine enemies have heard of my trouble ;
They are glad that thou hast done *it* :
Thou wilt bring the day *that* thou hast called,
20 And they shall be like unto me.

Let all their wickedness come before thee ;
And do unto them, as thou hast done unto me
For all my transgressions :
For my sighs *are* many,

25 And my heart *is* faint.

—•—

* How hath the Lord covered the daughter of Zion
With a cloud in his anger,
And cast down from heaven unto the earth

*The
Lord's
Chastise-
ment just*
5

The beauty of Israel,
And remembered not his footstool
In the day of his anger !
The Lord hath swallowed up
All the habitations of Jacob,
And hath not pitied :
He hath thrown down in his wrath
The strong holds of the daughter of Judah ;
He hath brought *them* down to the ground :
He hath polluted the kingdom
And the princes thereof. 10
He hath cut off in *his* fierce anger
All the horn of Israel :
He hath drawn back his right hand
From before the enemy, 15
And he burned against Jacob
Like a flaming fire,
Which devoureth round about.
He hath bent his bow like an enemy :
He stood with his right hand
As an adversary, 20
And slew all *that were* pleasant to the eye
In the tabernacle of the daughter of Zion :
He poured out his fury like fire.
The Lord was as an enemy : 25
He hath swallowed up Israel,
He hath swallowed up all her palaces :
He hath destroyed his strong holds,
And hath increased in the daughter of Judah

Justice of Mourning and lamentation.

the Punish- And he hath violently taken away his tabernacle,
ment As if it were of a garden :

He hath destroyed his places of the assembly :

5 The L ORD hath caused the solemn feasts
And sabbaths to be forgotten in Zion,
And hath despised in the indignation of his anger
The king and the priest.

The Lord hath cast off his altar,

10 He hath abhorred his sanctuary,
He hath given up into the hand of the enemy
The walls of her palaces ;
They have made a noise in the house of the L ORD,
As in the day of a solemn feast.

15 The L ORD hath purposed to destroy
The wall of the daughter of Zion :
He hath stretched out a line,
He hath not withdrawn his hand
From destroying :

20 Therefore he made the rampart and the wall to
lament ;

They languished together.

Her gates are sunk into the ground ;

He hath destroyed and broken her bars :

25 Her king and her princes are among the Gentiles :
The law is no more ;
Her prophets also find no vision
From the L ORD.

The elders of the daughter of Zion

*Justice of
the Punish-
ment*

Sit upon the ground, *and keep silence :*
 They have cast up dust upon their heads ;
 They have girded themselves with sackcloth :
 The virgins of Jerusalem
 Hang down their heads to the ground. 5
 Mine eyes do fail with tears,
 My bowels are troubled,
 My liver is poured upon the earth,
 For the destruction of the daughter of my people ;
 Because the children and the sucklings 10
 Swoon in the streets of the city.
 They say to their mothers,
 Where *is* corn and wine ?
 When they swooned as the wounded
 In the streets of a city, 15
 When their soul was poured out
 Into their mother's bosom.
 What thing shall I take to witness for thee ?
 What thing shall I liken to thee,
 O daughter of Jerusalem ? 20
 What shall I equal to thee,
 That I may comfort thee,
 O virgin daughter of Zion ?
 For thy breach *is* great like the sea :
 Who can heal thee ? 25
 Thy prophets have seen vain and foolish things for thee :
 And they have not discovered thine iniquity,
 To turn away thy captivity ;
 But have seen for thee false burdens

*Is this the
Perfection
of Beauty?*

And causes of banishment.
 All that pass by clap *their* hands at thee ;
 They hiss and wag their head
 At the daughter of Jerusalem,
 5 *Saying,*
*Is this the city that *men* call*
 The perfection of beauty,
 The joy of the whole earth ?
 All thine enemies have opened
 10 Their mouth against thee :
 They hiss and gnash the teeth :
 They say, We have swallowed *her* up :
 Certainly this *is* the day that we looked for ;
 We have found, we have seen *it*.
 15 The Lord hath done *that*
 Which he had devised ;
 He hath fulfilled his word
 That he had commanded in the days of old :
 He hath thrown down,
 20 And hath not pitied :
 And he hath caused *thine* enemy
 To rejoice over thee,
 He hath set up the horn
 Of thine adversaries.
 25 Their heart cried unto the Lord,
 O wall of the daughter of Zion,
 Let tears run down like a river
 Day and night :
 Give thyself no rest ;

Let not the apple of thine eye cease.

*Cry to the
Lord for
Mercy*

Arise, cry out in the night :

5

In the beginning of the watches

Pour out thine heart like water

Before the face of the Lord :

Lift up thy hands toward him

For the life of thy young children,

That faint for hunger

In the top of every street.

Behold, O LORD, and consider

10

To whom thou hast done this.

Shall the women eat their fruit,

And children of a span long ?

Shall the priest and the prophet be slain

15

In the sanctuary of the Lord ?

The young and the old

Lie on the ground in the streets :

My virgins and my young men

Are fallen by the sword ;

Thou hast slain *them* in the day of thine anger ;

20

Thou hast killed, *and* not pitied.

Thou hast called as in a solemn day

My terrors round about,

So that in the day of the LORD's anger

None escaped nor remained :

25

Those that I have swaddled and brought up

Hath mine enemy consumed.

—*—

* I am the man that hath seen affliction

- The Rod
of God's
Wrath*
- By the rod of his wrath.
 He hath led me,
 And brought *me* into darkness,
 But not *into* light.
- 5 Surely against me is he turned ;
 He turneth his hand *against me* all the day,
 My flesh and my skin hath he made old ;
 He hath broken my bones.
- 10 He hath builded against me,
 And compassed *me* with gall and travel.
 He hath set me in dark places,
 As *they that be* dead of old.
- 15 He hath hedged me about,
 That I cannot get out :
 He hath made my chain heavy.
 Also when I cry and shout,
 He shutteth out my prayer.
- 20 He hath inclosed my ways with hewn stone,
 He hath made my paths crooked.
 He *was* unto me *as* a bear lying in wait,
And as a lion in secret places.
 He hath turned aside my ways,
 And pulled me in pieces :
 He hath made me desolate.
- 25 He hath bent his bow,
 And set me as a mark for the arrow.
 He hath caused the arrows of his quiver
 To enter *into* my reins.
 I was a derision to all my people ;

And their song all the day. *The Lord*
He hath filled me with bitterness,
He hath made me drunken with wormwood.
He hath also broken my teeth with gravel stones,
He hath covered me with ashes. 5
And thou hast removed my soul far off from peace :
I forgat prosperity.
And I said, My strength and my hope
Is perished from the *LORD* :
Remembering mine affliction 10
And my misery,
The wormwood and the gall.
My soul hath *them* still in remembrance,
And is humbled in me.
This I recall to my mind, 15
Therefore have I hope.
It is of the *LORD*'s mercies
That we are not consumed,
Because his compassions fail not.
They are new every morning :
Great *is* thy faithfulness. 20
The *LORD* *is* my portion, saith my soul ;
Therefore will I hope in him.
The *LORD* *is* good
Unto them that wait for him, 25
To the soul *that* seeketh him.
It is good that *a man* should both hope
And quietly wait for the salvation of the *LORD*.
It is good for a man

Truth the
Essential
Attribute
of God

5

That he bear the yoke in his youth.
He sitteth alone and keepeth silence,
Because he hath borne *it* upon him.
He putteth his mouth in the dust ;
If so be there may be hope.
He giveth *his* cheek to him that smiteth him :
He is filled full with reproach.
For the Lord will not cast off for ever :
But though he cause grief,
Yet will he have compassion
According to the multitude of his mercies.
For he doth not afflict willingly
Nor grieve the children of men.
To crush under his feet
All the prisoners of the earth,
To turn aside the right of a man
Before the face of the most High,
To subvert a man in his cause,
The Lord approveth not.
Who *is* he *that* saith,
And it cometh to pass,
When the Lord commandeth *it* not ?
Out of the mouth of the most High
Proceedeth not evil and good ?
Wherefore doth a living man complain,
A man for the punishment of his sins ?
Let us search and try our ways,
And turn again to the LORD.
Let us lift up our heart with *our* hands

Unto God in the heavens.

We have transgressed and have rebelled :

Thou hast not pardoned.

Thou hast covered with anger,

And persecuted us :

Thou hast slain, thou hast not pitied.

Thou hast covered thyself with a cloud,

That *our* prayer should not pass through.

Thou hast made us *as* the offscouring

And refuse in the midst of the people.

10

All our enemies have opened

Their mouths against us.

Fear and a snare is come upon us,

Desolation and destruction.

Mine eye runneth down with rivers of water

15

For the destruction of the daughter of my people.

Mine eye trickleth down, and ceaseth not,

Without any intermission,

Till the L ORD look down,

And behold from heaven.

20

Mine eye affecteth mine heart

Because of all the daughters of my city.

Mine enemies chased me sore,

Like a bird, without cause.

They have cut off my life in the dungeon,

25

And cast a stone upon me.

Waters flowed over mine head ;

Then I said, I am cut off.

I called upon thy name, O L ORD,

Trust in Out of the low dungeon.

the Lord Thou hast heard my voice:

Hide not thine ear at my breathing,

At my cry.

5 *Thou drewest near in the day that I called upon thee :*

Thou saidst, Fear not.

O Lord, thou hast pleaded the causes of my soul ;

Thou hast redeemed my life.

O LORD, thou hast seen my wrong :

10 *Judge thou my cause.*

Thou hast seen all their vengeance

And all their imaginations against me.

Thou hast heard their reproach, O LORD,

And all their imaginations against me ;

15 *The lips of those that rose up against me,*

And their device against me all the day.

Behold their sitting down, and their rising up ;

I am their musick.

Render unto them a recompence, O LORD,

20 *According to the work of their hands.*

Give them sorrow of heart,

Thy curse unto them.

Persecute and destroy them in anger

From under the heavens of the LORD.

25 * *How is the gold become dim !*

How is the most fine gold changed !

The stones of the sanctuary are poured out

In the top of every street.

The precious sons of Zion,
 Comparable to fine gold,
 How are they esteemed as earthen pitchers,
 The work of the hands of the potter !
 Even the sea monsters draw out the breast,
 They give suck to their young ones :
 The daughter of my people *is become* cruel,
 Like the ostriches in the wilderness.
 The tongue of the sucking child
 Cleaveth to the roof of his mouth for thirst : 10
 The young children ask bread,
And no man breaketh *it* unto them.
 They that did feed delicately
 Are desolate in the streets :
 They that were brought up in scarlet
 Embrace dunghills. 15
 For the punishment of the iniquity
 Of the daughter of my people
 Is greater than the punishment
 Of the sin of Sodom,
 That was overthrown as in a moment,
 And no hands stayed on her.
 Her Nazarites were purer than snow,
 They were whiter than milk,
 They were more ruddy in body than rubies,
 Their polishing *was* of sapphire : 25
 Their visage is blacker than a coal ;
 They are not known in the streets :
 Their skin cleaveth to their bones ;

*Misery
 of the
 Siege
 described*

5

10

15

20

25

Sufferings It is withered, it is become like a stick.

of the In- They that be slain with the sword are better
habitants Than they that be slain with hunger :

of Jeru- For these pine away,

salem Stricken through for want of the fruits of the field.

The hands of the pitiful women

Have sodden their own children :

They were their meat in the destruction

Of the daughter of my people.

10 The LORD hath accomplished his fury ;

He hath poured out his fierce anger,

And hath kindled a fire in Zion,

And it hath devoured the foundations thereof.

The kings of the earth,

15 And all the inhabitants of the world,

Would not have believed

That the adversary

And the enemy should have entered

Into the gates of Jerusalem.

20 For the sins of her prophets,

And the iniquities of her priests,

That have shed the blood of the just

In the midst of her,

They have wandered

25 As blind men in the streets,

They have polluted themselves with blood,

So that men could not touch their garments.

They cried unto them, Depart ye ;

It is unclean ;

Depart, depart, touch not :
 When they fled away and wandered,
 They said among the heathen,
 They shall no more sojourn *there*.
 The anger of the L ORD hath divided them ;
 He will no more regard them :
 They respected not the persons of the priests,
 They favoured not the elders.
 As for us, our eyes as yet failed
 For our vain help :
 In our watching we have watched
 For a nation *that* could not save *us*.
 They hunt our steps,
 That we cannot go in our streets :
 Our end is near, our days are fulfilled ;
 For our end is come.
 Our persecutors are swifter
 Than the eagles of the heaven :
 They pursued us upon the mountains,
 They laid wait for us in the wilderness.
 The breath of our nostrils,
 The anointed of the L ORD,
 Was taken in their pits,
 Of whom we said, Under his shadow
 We shall live among the heathen.
 Rejoice and be glad, O daughter of Edom,
 That dwellest in the land of Uz ;
 The cup also shall pass through unto thee :
 Thou shalt be drunken,

*Wretched-
ness of the
Famine-
stricken
People*

10

15

20

25

The Miseries of Captivity

And shalt make thyself naked.
 The punishment of thine iniquity is accomplished,
 O daughter of Zion ;
 He will no more carry thee away
 Into captivity.
 5 He will visit thine iniquity,
 O daughter of Edom ;
 He will discover thy sins.

—*—

* Remember, O LORD, what is come upon us :
 10 Consider, and behold our reproach.
 Our inheritance is turned to strangers,
 Our houses to aliens.
 We are orphans and fatherless,
 Our mothers *are* as widows.
 15 We have drunken our water for money ;
 Our wood is sold unto us.
 Our necks *are* under persecution :
 We labour, *and* have no rest.
 We have given the hand *to* the Egyptians,
 20 *And to the Assyrians,*
 To be satisfied with bread.
 Our fathers have sinned, *and are* not ;
 And we have borne their iniquities.
 Servants have ruled over us :
 25 *There is* none that doth deliver *us*
 Out of their hand.
 We eat our bread with *the* peril of our lives
 Because of the sword of the wilderness.

*The
Miseries of
Captivity*

5

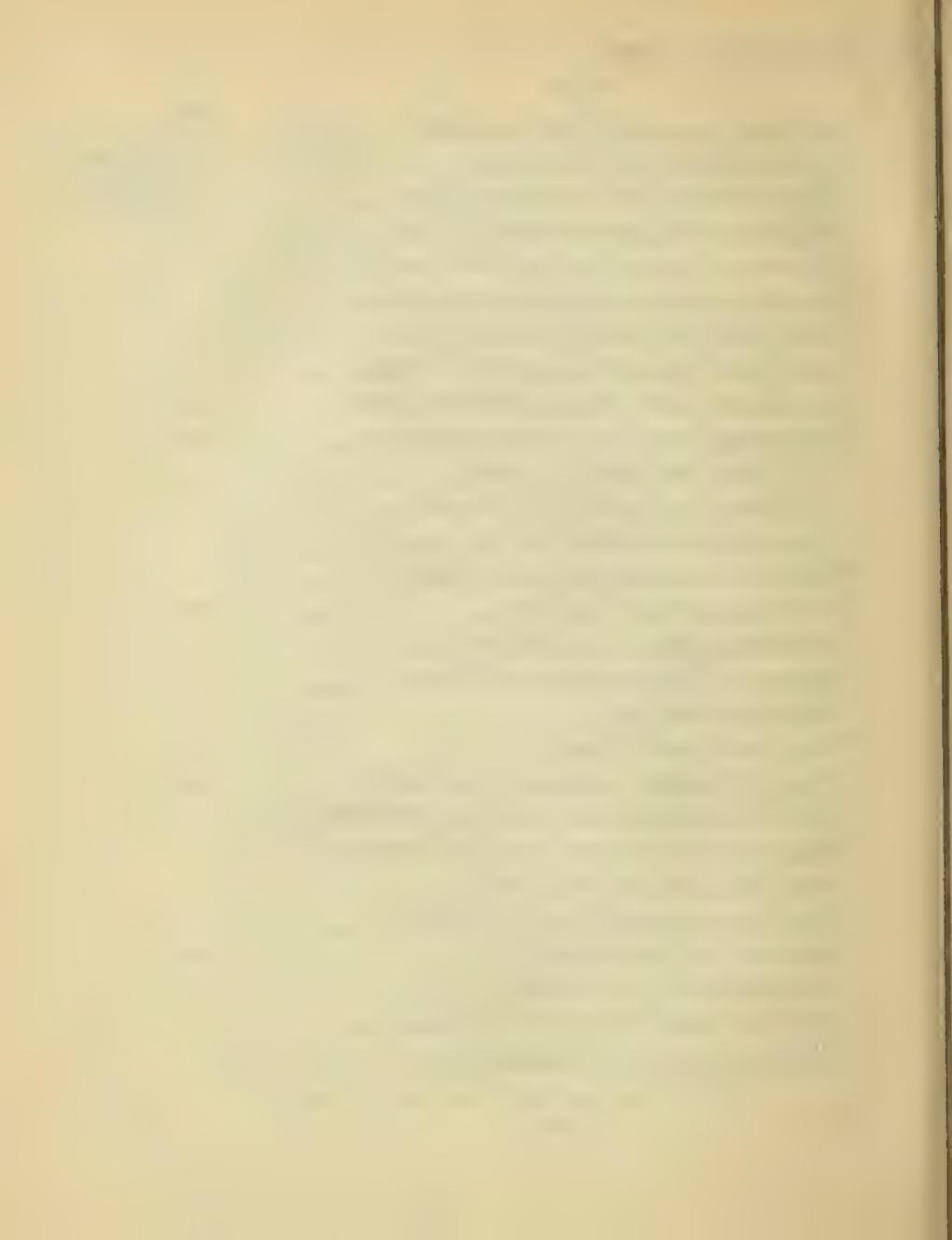
10

15

20

25

Our skin was black like an oven
 Because of the terrible famine.
 They ravished the women in Zion,
And the maids in the cities of Judah.
 Princes are hanged up by their hand :
 The faces of elders were not honoured.
 They took the young men to grind,
 And the children fell under the wood.
 The elders have ceased from the gate,
 The young men from their musick.
 The joy of our heart is ceased ;
 Our dance is turned into mourning.
 The crown is fallen *from* our head :
 Woe unto us, that we have sinned !
 For this our heart is faint ;
 For these *things* our eyes are dim.
 Because of the mountain of Zion,
 Which is desolate,
 The foxes walk upon it.
 Thou, O L ORD, remainest for ever ;
 Thy throne from generation to generation.
 Wherefore dost thou forget us for ever,
And forsake us so long time ?
 Turn thou us unto thee, O L ORD,
 And we shall be turned ;
 Renew our days as of old.
 But thou hast utterly rejected us ;
 Thou art very wroth against us.



Notes

p. 2, l. 11. 'an almond tree,' *lit.* 'the wakeful one.' So called because it wakes from the sleep of winter before other trees in Palestine.

p. 2, l. 13. 'I will hasten,' rather 'I watch over.' The clause explains the significance of the vision of the almond branch.

p. 2, l. 19. 'shall break forth,' or, according to another reading, differing from the Hebrew text by one letter only, 'shall be blown,' *i.e.*, kindled (so Sept.).

p. 3, l. 5. The opposition with which the prophet should meet is indicated at the outset and strength promised to enable him to withstand it.

p. 3, l. 18. 'the first-fruits of his increase,' *i.e.*, set apart from common uses, and dedicated to God.

p. 3, l. 19. 'offend,' better 'be held guilty.' The allusion is to the guilt of those who ate the first-fruits. *Cp.* Levit. xxii. 10.

p. 4, l. 1. 'shadow of death,' read 'deep darkness.'

p. 4, l. 13. 'Chittim.' Properly the name of a people, descendants of Javan (Gen. x. 4), and inhabiting Cyprus.

'Kedar,' a pastoral tribe descended from Ishmael (Gen. xxv. 13) and dwelling in north-west Arabia.

'Pass over to the isles of Chittim . . . and send unto Kedar' is thus equivalent to saying 'search the world from west to east.'

p. 4, l. 17. 'their glory,' *i.e.*, their deity. *Cp.* Ps. cvi. 20.

p. 4, l. 24. 'spoiled,' rather 'become a prey.'

p. 4, l. 27. 'the children of Noph and Tahapanes,' *i.e.*, the Egyptians. Noph is generally identified with Memphis, the capital of Lower Egypt, and Tahapanes (elsewhere spelt Tah-

panhes, xlivi. 7) with Daphne, near the frontier of Egypt towards Palestine.

p. 4, l. 27. 'have broken.' This is the interpretation of the chief mediæval rabbis, found also in the Syriac Version. The Hebrew text, as pointed, gives the meaning 'have fed upon.'

p. 5, l. 3. 'Sihor,' i.e., the Nile. Cp. Isa. xxiii. 3. Sihor means 'black,' the river being so called because of its muddy and turbid appearance.

p. 5, l. 4. 'the river' *par excellence*, i.e., the Euphrates.

p. 5, l. 10. 'I have broken' should be read as second person, 'thou hast broken,' with Sept. and Vulg.

p. 5, l. 11. 'I will not transgress.' So the Hebrew traditional pronunciation; but the written text has 'I will not serve,' which suits the context better and is supported by Sept., Syr., and Vulg.

p. 5, l. 17. 'with nitre,' better 'with lye.'

p. 5, l. 23. 'at her pleasure' should be 'in her desire,' the allusion being to the wantonness of the wild ass.

p. 6, l. 5. 'brought me forth' should be 'begotten me,' parallel to 'father' in the clause preceding.

p. 6, l. 19. 'we are lords,' rather 'we are broken loose.'

p. 6, l. 26. 'poor innocents' should be 'innocent poor.'

p. 6, l. 26. 'I have not found,' etc., read 'I have not found it at the place of breaking in, but upon all these (hill-tops)' [or, with Sept., Syr., 'upon every oak']. The meaning is that the blood which has been shed was not that of thieves caught in the act of burglary; in that case there would be no guilt attaching to it (Exod. xxii. 2), but it has been wantonly shed in the light of day [in connection with idolatrous rites]. Illustrate from 2 Kings xxi. 16.

p. 7, l. 5. 'as thou wast ashamed of Assyria,' viz., in the reign of Ahaz. 2 Chron. xxviii. 21; Isa. vii. 20.

p. 7, l. 10. 'shall he return unto her again?' A negative answer is implied. In Deut. xxiv. 1-4 it is expressly forbidden that a wife who has been divorced and become another man's

should return to her first husband. Yet Israel, after her spiritual adultery, thinks to return to Jehovah.

p. 7, l. 13. 'yet return,' etc., read 'and thinkest thou to return again unto me?'

p. 7, l. 16. 'as the Arabian.' The reference is to marauding desert tribes.

p. 7, l. 25. 'Behold,' etc., read 'Behold thou hast spoken thus, but hast done evil things, and hast had thy way.'

p. 8, l. 5. Read 'And I said, After she hath done all these things she will return unto me.'

p. 8, l. 8. 'I saw.' So Heb. and Sept. Syr. reads 'she saw' (a difference of one letter). Vulg. omits the verb.

p. 9, l. 10. 'neither shall they visit,' etc., read 'neither shall they miss it, neither shall it be made any more.'

p. 9, l. 14. 'imagination,' read 'stubbornness.'

p. 9, l. 18. 'out of the land of the north.' LXX. adds 'and out of all the countries.'

p. 9, l. 21. 'a goodly heritage,' etc., read 'the goodliest heritage of the nations.'

p. 10, l. 6. *Lit.* 'Truly in vain from the hills the noisy throng on the mountains—truly in Jehovah,' etc. The meaning is that worship and frantic supplications addressed by clamorous crowds to false gods on the high places (*cfr.* 1 Kings xviii. 26-28) cannot avail to deliver from calamity.

p. 10, l. 9. 'shame hath devoured,' etc., *i.e.*, our substance has been wasted in offerings to idols. 'Shame' stands for Baal, as in xi. 13, 'altars to the shame, even altars to burn incense unto Baal.' By way of showing contempt the name of the false deity is changed for another word resembling it, but of base meaning; thus 'Baal' becomes 'Bosheth.' The same change is seen in some proper names; *e.g.*, Jerubaal (Judg. vi. 32) is written Jerubbesheth (2 Sam. xi. 21), and Eshbaal (1 Chron. viii. 33) is written Ishboseth (2 Sam. ii. 8). Similarly Beth-aven (House of nought, Hos. iv. 15) stands for Beth-el (House of God), the centre of the calf-worship in the Northern Kingdom.

p. 10, l. 16. Read 'If thou wilt return . . . and if thou wilt

put away . . . and wilt not wander, and wilt swear "As the Lord liveth" . . . then shall the nations bless themselves.' . . .

p. 11, l. 11. 'retire,' rather 'flee for safety' or 'save your goods by flight.'

p. 11, l. 26. 'the heart.' In O.T. psychology the seat of the understanding.

p. 12, l. 19. 'Dan,' in the extreme north of Palestine.

p. 12, l. 21. 'mount Ephraim,' the hill country on the borders of Ephraim and Judah.

The passage thus indicates the rapid advance of the invader towards the capital.

p. 13, l. 26. 'without form and void.' The same words as in Gen. i. 2. Primæval chaos seems to have returned.

p. 14, l. 1. 'moved lightly,' better 'moved to and fro.'

p. 14, l. 22. 'city.' Or perhaps we should read 'land' (with Sept., Targum).

p. 14, l. 29. 'rentest thy face with painting,' read 'enlargest' (*lit.* rendest) 'thine eyes with paint.' An allusion to the custom of women in the East, who, in making their toilet, outlined the eyes with black paint to make them appear larger and more brilliant. Jezebel is thus said to have painted her eyes in 2 Kings ix. 30.

p. 15, l. 9. 'bewaileth herself,' read 'gaspeth for breath.'

p. 15, l. 12. 'is wearied,' etc., read 'fainteth before the murderers.'

p. 15, l. 18. Read 'I will pardon her,' *i.e.*, the city.

p. 16, l. 7. 'of the evenings' or 'of the deserts,' which makes a better parallel with 'out of the forest.'

p. 16, l. 15. 'when I had fed them to the full.' So a good many Hebrew MSS., Sept., Syr., Vulg., Targum. But the received Hebrew text gives the sense 'when I had made them swear,' *i.e.*, allegiance to me.

p. 16, l. 18. 'in the morning,' or 'roaming at large.'

p. 17, l. 13. 'impoverish,' better 'beat down.'

p. 18, l. 12. 'they lay wait,' etc., read 'they watch as fowlers lie in wait.'

p. 19, l. 7. Read 'The comely and delicate one, the daughter of Zion, will I cut off.'

p. 19, l. 13. 'Prepare'; *lit.* 'sanctify,' alluding to the sacrifices and other religious ceremonies with which it was customary to enter upon a campaign.

p. 20, l. 6. 'turn back.' The invader is addressed.

p. 20, l. 13. 'I will pour.' A conjectural reading. The Hebrew text gives the meaning, 'Do thou pour.' If this latter be the right reading, then the words form an address on the prophet's part to God.

p. 20, l. 25. Read, 'They shall be put to shame because they have committed abomination; yet they are not at all ashamed.'

p. 21, l. 8. Obscure, and it may be that the text is corrupt. A slight correction would give the suitable sense, 'know, O congregation, that which cometh,' or, possibly, we should follow the version of Aquila and render, 'know the testimony which is against them.'

p. 22, l. 9. 'terror on every side.' A favourite expression of the prophet. *Cp.* xx. 3, 10, xlvi. 5, xlix. 29.

p. 22, l. 24. Read 'The bellows blow fiercely, the lead is consumed in the fire; in vain do they go on refining, for the wicked,' etc.

p. 23, l. 8. The three-fold repetition indicates the intensity of the false confidence in the sanctuary cherished by the people of Judah.

p. 23, l. 27. 'Shiloh.' The reference is to the desolation of Jehovah's sanctuary recorded in 1 Sam. iv.

p. 24, l. 2. 'rising up early and speaking,' a phrase characteristic of Jeremiah.

p. 25, ll. 1-8. This passage need not be understood as implying that, so far as Jeremiah knew, no ceremonial precepts had been given to the Israelites at the time when they had been delivered from Egypt. The phraseology employed suggests that the prophet here has particularly in mind the Decalogue, which contained no regulations respecting sacrifice. Thus, 'in

the day that I brought them out of the land of Egypt' refers to the wording of the first commandment (Deut. v. 6); and again, the expression 'walk ye . . . that it may be well unto you,' is a quotation from Deut. v. 33 (the only other place where the same phrase occurs), the immediate context of the Decalogue. In its general meaning the passage is a strong intimation that, as distinguished from moral obedience, ceremonial observances are relatively of little account. Isaiah speaks in similar strain in i. 11-14. Jeremiah emphasises his point by drawing attention to the fact that commands as to sacrifice were absent from the law delivered at Sinai.

p. 25, l. 10. 'imagination,' read 'stubbornness.'

p. 25, l. 19. 'but they will not hearken . . . answer thee.'

Wanting in Sept.

p. 26, l. 4. *Cp.* 2 Kings xxi. 6, xxiii. 10.

p. 26, l. 9. 'till there be no place,' or, 'because there shall be no place else.'

p. 27, l. 3. 'which remain.' Wanting in Sept. and Syr. Perhaps an accidental repetition from the clause preceding.

p. 27, l. 18. 'Lo certainly,' etc., read 'But, behold, the false pen of the scribes hath wrought falsely.'

p. 27, l. 23. Wanting in Sept. The passage occurs in almost identical form in vi. 13-15, where it is no doubt original. Here it may be an interpolation.

p. 28, l. 8. 'the things that I have given,' etc., *i.e.*, God's natural gifts—the fruits of the earth—shall be withdrawn; carrying on the thought of the clause preceding. But the passage may be differently rendered, 'I have appointed them those that shall pass over them,' *i.e.*, the foreign invader is a divinely-appointed minister of punishment.

p. 28, l. 13. 'let us be silent,' etc., rather 'let us perish there; for the Lord our God hath caused us to perish.'

p. 29, l. 1. 'cockatrices,' *i.e.*, adders.

p. 29, l. 6. 'because of them,' etc., read 'from a land that is very far off.' A prophecy of exile.

p. 29, l. 16. 'I am black,' *i.e.*, I mourn.

p. 29, l. 28. 'but they are not valiant,' etc., read 'and they are grown strong in the land, but not for truth.'

p. 30, l. 14. 'for the daughter of my people.' Sept. implies another reading, 'for the wickedness of my people.'

p. 30, l. 15. 'an arrow shot out.' Hebrew written text gives the sense 'a murderous arrow' (so also Sept. and Vulg.). The Hebrew traditional pronunciation reads 'a sharpened arrow' (so also Syr. and Targum).

p. 30, l. 21. 'habitations,' read 'pastures.'

p. 30, l. 26. 'a den of dragons' should be 'a dwelling-place of jackals,' implying that the site of the city is desolate.

p. 31, l. 8. 'imagination,' read 'stubbornness,' and so generally elsewhere.

p. 31, l. 12. 'give them water of gall.' *Cp.* viii. 14.

p. 31, l. 13. A reference to Levit. xxvi. 33.

p. 32, l. 2. 'our dwellings have cast us out,' or better 'they have cast down our dwellings.'

p. 32, l. 11. 'Speak, thus saith the LORD.' Wanting in Sept.

p. 32, l. 27. 'that are in the utmost corners,' read 'that have the corners' (of the hair or beard) 'polled.' A fashion in vogue amongst surrounding tribes, but forbidden amongst the Israelites. (*See* Levit. xix. 27, xxi. 5). Herodotus alludes to the custom as prevailing amongst Arabian tribes (iii. 8).

p. 33, l. 3. 'heathen,' read 'nations.'

p. 33, l. 6. 'people,' read 'peoples.'

p. 33, l. 14. 'they are upright,' etc., render 'they are like a palm tree of turned work and speak not.' Or, perhaps, 'like a pillar in a garden of cucumbers.' *Cp.* Isa. i. 8; Bar. vi. 70.

p. 33, l. 5. 'the stock,' etc., read 'it is a doctrine of vanities, it is but a stock.'

p. 33, l. 7. 'Tarshish,' generally identified with Tartessus in Spain.

p. 33, l. 19. This passage is in the later Hebrew, or Aramaic, dialect, and on this account is thought to be an interpolation.

p. 34, l. 7. Render ‘Every man is become brutish, and is without knowledge.’

p. 34, l. 13. ‘errors,’ rather ‘delusion’ or ‘mockery.’

p. 34, l. 17. ‘rod,’ read ‘tribe.’

p. 34, l. 19. Render ‘Gather up thy bundle from the ground, O thou that abidest in the siege.’ An exhortation to the inhabitants of the doomed city to prepare for departure into exile.

p. 34, l. 22. ‘find it so,’ *i.e.*, that they may feel it. Another reading (implied by Vulg.) is ‘that they may be found,’ viz., by the enemy.

p. 35, l. 15. ‘dragons,’ read ‘jackals,’ as in ix. 11.

p. 35, l. 16. These words are also found in Ps. lxxix. 6, 7, where they are probably quoted from this passage.

p. 37, l. 4. ‘the words of this covenant.’ *Cp.* Deut. xxix. 1.

p. 37, l. 7. ‘cursed,’ etc., referring to Deut. xxvii. 15, etc.

p. 37, l. 10. ‘the iron furnace’; a metaphor applied to the Egyptian bondage in Deut. iv. 20.

p. 37, l. 17. ‘So be it.’ Hebrew ‘Amen.’ *Cp.* Deut. xxvii. 15-26.

p. 38, l. 19. ‘the shameful thing,’ *lit.* ‘the shame.’ See iii. 24.

p. 38, l. 22. ‘for their trouble,’ read ‘in the time of their trouble,’ with a good many Hebrew MSS., Sept., Syr., Vulg., and Targum.

p. 38, l. 23. The present Hebrew text is here untranslatable. It seems best to read as follows, ‘what hath my beloved to do in my house, seeing she hath wrought lewdness? Can vows and hallowed flesh remove from thee thy calamity? Then mightest thou exult!’ Sept. renders ‘How has my beloved wrought abomination in my house; Shall vows and holy flesh remove from thee thy wickedness, or by these shalt thou escape?’ By ‘holy flesh’ is meant, no doubt, sacrifices and offerings. *Cp.* Hagg. ii. 12.

p. 39, l. 3. Read ‘But I was like a gentle lamb that is led to the slaughter.’

p. 39, l. 26. 'yet let me,' etc., rather 'yet would I reason the cause with thee.'

p. 40, l. 13. In proverbial language God would teach the prophet that there are worse trials in store than any which he has as yet been called to face.

p. 40, l. 15. 'if in a land,' etc., read 'And though in a land of peace thou art secure' [or 'if in a land of peace thou art a fugitive'], 'yet how wilt thou do in the pride of Jordan?' The last expression might refer to the overflowing of the river's banks, as E.V. implies, but more probably it is to be understood of the luxuriant vegetation of the Jordan valley which afforded shelter to wild beasts, so that the district was proverbially a dangerous one to pass through. *Cp. xl ix. 19, l. 44; Zech. xi. 3.*

p. 41, l. 1. Render 'Is mine heritage unto me a speckled bird of prey? Are birds of prey against her round about? Go, gather all the beasts of the field, bring them to devour.' First by the image of a bird attacked by other fierce birds, then by an invitation to beasts of prey to do their work, the impending desolation is vividly figured.

p. 41, l. 24. 'revenues,' better 'produce' or 'fruits.'

p. 44, l. 2. 'Give glory to the LORD,' i.e., acknowledge the Divine justice in the infliction of deserved punishment; thus the phrase practically means 'make confession of your sin.' *Cp. Josh. vii. 19; and in N.T., John ix. 24.*

p. 44, l. 15. Render 'Say thou unto the king and unto the queen-mother, sit ye down low, for your head-tires are come down, even your beautiful crown.'

p. 44, l. 19. 'the south.' Heb., *Negeb*, a word which is used to denote the thinly-populated region in the south of the kingdom of Judah.

p. 45, l. 1. 'for thou hast taught,' etc., should be rendered 'seeing thou thyself hast instructed them against thee, even thy friends to be head over thee.' 'Them' refers to the Chaldeans, and perhaps also to the Egyptians; by alliance, now with one, now with the other of these nations, the Jews had sought to

stave off disaster, but in fact were paving the way for subjection to them.

p. 45, l. 9. 'made bare,' rather 'suffer violence.'

p. 45, l. 14. 'the portion of thy measures,' i.e., the portion measured unto thee.

p. 45, l. 21. 'wilt thou not,' etc., read 'Thou wilt not be made clean. How long shall it yet be!'

p. 45, l. 24. 'dearth,' read 'drought.'

p. 45, l. 27. 'they are black,' etc., render 'they sit in black' (i.e., sit mourning) 'upon the ground.'

p. 46, l. 15. Read 'And the wild asses stand on the bare heights, they pant for air like jackals.' The meaning is that the beasts are reduced to the last extremity for want of food.

p. 46, l. 25. 'turneth aside,' rather 'spreadeth his tent.'

p. 47, l. 13. 'assured peace,' or read (with Sept.) 'peace and continuance.'

p. 48, l. 10. 'both the prophet,' etc., read 'both the prophet and the priest traffick in the land, and have no knowledge.'

p. 49, l. 3. 'made,' rather 'done.'

p. 49, l. 4. 'Moses and Samuel.' Mentioned as intercessors who prevailed with God. See Exod. xxxii. 11-14; 1 Sam. vii. 9, xii. 23. Cp. Ps. xcix. 6.

p. 49, l. 17. 'removed into,' read 'tossed to and fro among.'

p. 50, l. 3. 'I have caused,' etc., should be rendered 'I have caused anguish and terror to fall upon her suddenly.'

p. 50, l. 15. Render 'Verily, I will loose thee for good, verily I will cause the enemy to make supplication unto thee in the time of evil,' etc. The promise here given was literally fulfilled. When his fellow-countrymen were taken into captivity Jeremiah was set at liberty and well treated. Those who had persecuted him were glad in the time of calamity to seek his counsel (xxi. 1, 2, xxxvii. 3, xl. 4, xlvi. 2).

p. 50, l. 17. Render 'Can one break iron, even iron from the north and brass?' The iron from the north symbolises the expected invader.

p. 50, l. 18. The passage occurs again, with some variations in xvii. 3, 4. Some, accordingly, regard it as interpolated here from that place.

p. 50, l. 21. ‘pass with,’ etc., or better, ‘serve thine enemies in a land.’ This reading, which only differs from the Hebrew text by a slight change in one letter, is found in a good many Hebrew MSS., and is supported by Sept., Syr., and Targum; it is also the undoubted reading in the parallel passage (xvii. 4).

p. 50, l. 24. ‘thou knowest.’ Wanting in Sept.

p. 51, l. 3. ‘mockers,’ rather ‘them that make merry.’

p. 51, l. 4. ‘because of thy hand.’ The Divine hand in Hebrew idiom denotes prophetic inspiration. See Isa. viii. 11; Ezek. i. 3, xxxvii. 1.

p. 51, l. 7. ‘Wilt thou be altogether,’ etc., render ‘Wilt thou indeed be unto me as a deceitful brook, as waters that fail?’ The figure of a water-course, which upon nearer approach proves dry and belies the expectation of the thirsty traveller, vividly expresses most bitter disappointment.

p. 51, l. 10. ‘bring thee again,’ or read (with Sept.) ‘give thee a habitation.’

p. 52, l. 12. Render, ‘Neither shall they break’ (bread) ‘for them in mourning,’ i.e., comforting them and urging them to eat. Cp. 2 Sam. iii. 35, xii. 17. The Hebrew word rendered ‘break’ occurs (spelt a little differently) in the same sense in Lam. iv. 4.

p. 54, ll. 12-25. Wanting in Sept.

p. 54, l. 17. ‘groves.’ Heb., *Asherim*. They were pillars emblematic of the heathen goddess Ashtoreth, generally erected near altars (e.g., Judg. vi. 25). Their destruction was enjoined in the law (Exod. xxxiv. 13).

p. 54, l. 29. ‘the heath,’ read ‘a tamarisk’ (or juniper tree) as in xlvi. 6. The figure expresses loneliness or destitution. The same word is rendered ‘destitute’ in Ps. cii. 17.

p. 55, l. 4. Cp. Ps. i. 3.

p. 55, l. 6. ‘shall not see’; so the Hebrew traditional pronunciation. But the written text has ‘shall not fear,’ and with

this the ancient versions for the most part agree (Sept., Syr., Vulg.).

p. 55, l. 15. Render 'As the partridge sitteth on eggs which she hath not laid, so is he that getteth riches but not by right ; in the midst of his days they shall leave him, and at his end he shall be a fool.' It was thought that the partridge sat on the eggs of other birds and hatched them as her own ; but the young birds would soon leave the false mother. The prophet uses the current belief to illustrate how precarious a possession is ill-gotten wealth.

p. 55, l. 22. 'shall be written in the earth,' i.e., so as speedily to vanish.

p. 56, l. 11. 'the children of the people,' i.e., the common people, as in xxvi. 23. Perhaps the expression here indicates the lay people, as opposed to the priests. Cp. 2 Chron. xxxv. 5.

p. 57, l. 5. 'shall remain,' or 'shall be inhabited.'

p. 57, l. 8. 'the plain.' Heb., *Shephelah*, denotes the low country between the hill country of Judah and the sea.

p. 57, l. 8. 'the south.' See xiii. 19.

p. 57. l. 8. 'meat-offerings,' rather 'meal-offerings' ; they consisted of flour and oil. Cp. Levit. ii. 1.

p. 58, l. 6. 'against whom I have pronounced,' read 'concerning whom I have spoken.'

p. 58, l. 23. 'heathen,' read 'nations.'

p. 58, l. 24. 'the virgin of Israel'—the people personified in a figure. Cp. xiv. 17.

p. 58, l. 25. Render 'Shall the snow of Lebanon fail from the rock of the field? Shall the cold flowing waters that come down from afar be dried up?' A negative answer is implied ; nature is constant in her operations, but God's people are fickle and changeable.

p. 58, l. 26. 'rock of the field.' A slight change in the vowel points would give the sense 'rock of the Almighty.'

p. 59, l. 20. 'pour out,' etc., read 'give them over to the power of the sword.'

p. 60, l. 5. 'ancients,' *i.e.*, 'elders,' so the word is generally rendered in E.V.

p. 60, l. 8. 'the east gate,' *lit.* 'the gate Harsith,' *i.e.*, Potsherd gate, so called, perhaps, because refuse pottery was cast there.

p. 61, l. 6. 'I will cause them to eat,' etc. Jeremiah quotes, from Deut. xxviii. 53, the curse due to disobedience; as to the fulfilment of the prophecy, *see* Lam. iv. 10.

p. 61, l. 17. 'and they shall bury . . . place to bury.' The sentence is wanting in Sept., and may be interpolated here from vii. 32, where the same words are found.

p. 62, l. 15. 'Magor-missabib,' *i.e.*, 'terror on every side,' as explained in the context. A symbolic name given to indicate the changed fortune or circumstances of him who bears it. It was not uncommon for the Hebrew prophets thus to sum up their teaching in an expressive symbolic name. Isaiah named one of his own sons 'Shear-jashub,' for a testimony that *a remnant* only of God's people *should return* (Isa. vii. 3), and another son he called 'Maher-shalal-hash-baz,' by way of indicating the *speedy spoliation* of Israel and Syria by the King of Assyria (Isa. viii. 3, 4).

p. 62, l. 22. 'strength . . . labours,' read 'riches . . . gains.'

p. 63, l. 4. 'deceived,' rather 'enticed.'

p. 63, l. 24. 'Report,' etc., read 'Denounce, and we will denounce him, say all my familiar friends, they that watch for my halting.'

p. 64, l. 5. 'they shall be greatly,' etc., read 'they shall be greatly ashamed, because they have not dealt wisely, even with an everlasting dishonour which shall never be forgotten.'

p. 65, l. 1. 'the shouting,' read 'an alarm.'

p. 66, l. 12. 'falleth to,' rather 'falleth away to'—'deserteth,' as we should say.

p. 67, l. 11. 'shed innocent blood.' *See* 2 Kings xxi. 16 (of Manasseh); Jer. xxvi. 23 (of Jehoiakim).

p. 67, l. 22. 'prepare,' *lit.* 'sanctify.' *See* vi. 4.

p. 68, l. 15. 'giveth,' etc., read 'giveth him not his hire.'

p. 68, l. 19. Hebrew text should be rendered 'because thou strivest to excel in cedar-work.' The Septuagint translators seem to have had a different reading. Cod. B. gives 'because thou viest with Ahaz' (by a change of one Hebrew letter); other MSS. read 'because thou viest with Ahab.' *Cp.* I Kings xxii. 39. The allusion then is to the attempt on the part of Jehoiakim to rival in luxury and magnificence the more wealthy and prosperous of previous kings, instead of making it his first care to rule uprightly.

p. 69, l. 7. 'Bashan,' the northern part of the country beyond Jordan.

p. 69, l. 7. 'the passages.' Heb., *Abarim*, a mountain range south of Bashan and opposite Jericho.

p. 69, l. 15. 'gracious,' read 'greatly to be pitied.'

p. 69, l. 22. 'whose face thou fearest,' read 'of whom thou art afraid.'

p. 69, l. 29. 'idol,' read 'vessel.'

p. 70, l. 3. the three-fold repetition is for emphasis, as in viii. 4.

p. 70, l. 21. 'neither shall they,' read 'neither shall any.'

p. 70, l. 24. 'Branch.' For the figure, *cp.* Isa. xi. 1; it is later taken up also by Zechariah (iii. 8; vi. 12).

p. 70, l. 25. 'a king shall reign,' etc., read 'He shall reign as king and deal wisely' (as David did, I Sam. xviii. 5, 14).

p. 70, l. 27. 'Israel' may be a lapse of the pen for 'Jerusalem.' *Cp.* xxxiii. 16.

p. 71, l. 1. Read 'The Lord is our righteousness.' The symbolic name is given to the ideal king, indicating that he is the pledge and security that Jehovah is the righteousness of his people; through him God bestows righteousness with its attendant blessings. *Cp.* the symbolic name 'Immanuel'—God is with us—Isa. vii. 14; viii. 10. In xxxiii. 16 the same name is given to the restored Jerusalem.

p. 71, l. 3. Read 'As the **LORD** liveth'—the usual form of solemn asseveration.

p. 71, l. 11. Render 'Concerning the prophets. Mine heart within me is broken; all my bones shake.' The first clause forms the heading or title of the whole section following.

p. 71, l. 16. 'the words of his holiness,' *i.e.* (in accordance with Hebrew idiom), his holy words.

p. 71, l. 17. 'because of swearing,' read 'because of the curse the land mourneth, the pastures of the wilderness are dried up.'

p. 72, l. 14. 'make you vain,' rather 'teach you vanity.'

p. 72, l. 16. 'still,' read 'continually.'

p. 72, l. 20. Render 'For who hath stood in the council of the **LORD** that he should perceive and hear His word?'

p. 72, l. 22. 'marked his word.' So Hebrew traditional pronunciation, but the written text has 'My word'; in that case Jehovah is introduced as speaking in this clause.

p. 73, l. 2. 'counsel' should be 'council,' as above.

p. 73, l. 10. 'I have dreamed,' *i.e.*, they professed to have received revelations from Jehovah through dreams. *Cp.* Numb. xii. 6; 1 Kings iii. 5.

p. 73, l. 19. 'What is the chaff,' etc., read 'What is the straw as compared with the wheat?'

p. 73, l. 29. 'lightness,' rather 'vain boasting.'

p. 74, l. 8. Hebrew text should be rendered 'What is the oracle of the **LORD**? Then thou shalt tell them what the oracle is—I will cast you off, saith the **LORD**.' The word 'oracle,' since it is very often applied to threatening utterances, came to have the further meaning of 'burden.' Very probably we should follow the chief ancient versions (Sept., Vulg.) and understand a play on the two meanings of the word, reading thus:—'What is the burdensome oracle of the **LORD**? Then thou shalt say unto them, Ye are the burden, I will cast you off, saith the **LORD**.

p. 74, l. 23. 'I will forsake,' etc., read 'I will cast you off, and the city that I gave unto you and to your fathers, away from my presence.'

p. 75, l. 4. 'carpenters,' read 'craftsmen.'

p. 75, l. 17. 'so will I acknowledge,' etc., read 'so will I regard the captives.'

p. 76, l. 3. 'removed into,' rather 'tossed to and fro among.'

p. 76, l. 4. 'for their hurt.' Wanting in Sept.

This passage is a reminiscence of Deut. xxviii. 25, 37.

p. 77, l. 9. 'Nebuchadnezzar, the king of Babylon, my servant.' *Cp.* xxvii. 6; xlivi. 10. The clause is wanting in Sept.

p. 77, l. 12. 'utterly destroy,' *lit.* 'devote,' but whatever was thus devoted to the Deity might not be touched by man, it had to be destroyed, hence the word means 'to place under a ban,' 'to devote to destruction.' The case of the Amalekites, who were thus devoted in the time of Saul, furnishes an illustration of the meaning.

p. 77, l. 21. This remarkable and definite promise of seventy years' captivity was more than once repeated by Jeremiah. *See* xxix. 10.

p. 77, l. 24-25. 'The king of Babylon and,' 'and the land of the Chaldeans.' These clauses are wanting in Sept., and perhaps are from a marginal gloss.

p. 77, l. 26. At this place Sept. inserts the prophecies concerning foreign nations, which in Hebrew are found at the end of the book. *See* Introduction.

p. 78, l. 6. 'wine cup,' a figure of disaster, as frequently in O.T. *Cp.* xl ix. 12; li. 7; Isa. li. 17; Ps. lxxv. 8.

p. 78, l. 8. 'be moved,' rather 'reel to and fro.'

p. 78, l. 16. 'as it is this day.' No doubt a later insertion, noting the fact that the prophecy had been fulfilled. The clause is wanting in Sept.

p. 78, l. 19. 'Uz.' The land of Job, mentioned in close connection with Edom, Lam. iv. 21. That it was situated near the Edomite territory is indicated by an addition in Sept. to the book of Job, which states that it was on the borders of Idumæa and Arabia.

p. 78, l. 20. 'Ashkelon,' etc., the chief cities of Philistia. 'Azzah,' in E.V. more usually spelt 'Gaza.'

p. 78, l. 24. 'Dedan,' a North Arabian tribe, descended from a son of Abraham by Keturah (Gen. xxv. 3, 4). The Dedanites conducted a large trade by caravans between Tyre and Arabia (Isa. xxi. 13; Ezek. xxvii. 15, 20).

p. 78, l. 25. 'Tema,' a neighbouring Arabian tribe, mentioned in connection with Dedan in Isa. xxi. 14.

p. 78, l. 25. 'Buz,' another Arabian tribe of the same district. To it Elihu belonged (Job xxxii. 2).

p. 78, l. 25. 'that are in the utmost corners.' See on ix. 26.

p. 78, l. 28. 'Zimri.' The name only occurs here as designating a tribe. Vulg. 'Zambre,' Syr. 'Samron.' Perhaps the tribe was descended from Zimran, a son of Abraham by Keturah (Gen. xxv. 2).

p. 78, l. 28. 'Elam' (*i.e.*, Persia) . . . 'the Medes.' The two are also mentioned together in Isa. xxi. 2.

p. 79, l. 4. 'Sheshach,' *i.e.*, Babylon. See li. 41, where the parallelism shows that this is the meaning. But instead of stating the name plainly, a secret or cabalistic system of writing has been adopted (called Athbash). In this system the first letter of the alphabet is represented by the last; the second by the last but one, and so on inversely throughout, so that B-B-L is written SH-SH-CH. Other examples of this method occur in li. 1, 41. It has been urged that such cabalistic writing can scarcely be as old as Jeremiah's time, and it is remarkable that 'Sheshach' is wanting in Sept., both here and in li. 41. On the other hand, the very curious example in li. 1 is found in Sept., and has been rightly interpreted, according to Athbash, by the Greek translators. The authorship of li. is however doubtful.

p. 79, l. 22. 'habitation,' rather 'fold' or 'pasture.'

p. 80, l. 8. 'coasts,' read 'uttermost parts.'

p. 80, l. 18. 'for the days,' etc. Or read 'your days for being slaughtered are fulfilled, and I will dash you in pieces.'

p. 80, l. 28. 'habitations are cut down,' better 'folds are brought to silence.'

p. 81, l. 3. 'the fierceness of the oppressor.' Or, adopting the

reading of some MSS. (supported by Sept.), 'the oppressing sword,' an expression occurring elsewhere in Jeremiah. *Cp.* xlvi. 16; l. 16.

p. 81, l. 11. 'diminish not,' rather 'keep not back.' *Cp.* Deut. iv. 2.

p. 83, l. 6. The words here quoted as Micah's are found *verbatim* in the canonical book bearing his name (Mic. iii. 12).

p. 84, l. 9. 'Jehoiakim,' read 'Zedekiah,' as appears in the sequel. (So Syr., but Sept. omits the note of time altogether.)

p. 84, l. 8. 'bonds and yokes,' symbols of servitude, such as that of Israel in Egypt. *Cp.* Levit. xxvi. 13.

p. 87, l. 26. 'all that is carried away captive,' read 'all them of the captivity.'

p. 88, l. 4. Jeremiah refers to the test by which prophets were to be tried, as laid down in Deut. xviii. 22.

p. 88, l. 20. 'for them,' read 'in their stead.'

p. 89, l. 13. 'queen,' read 'queen-mother.'

p. 89, l. 15. 'carpenters,' read 'craftsmen.'

p. 90, l. 15. 'an expected end,' lit. 'a sequel and hope,' i.e., a hopeful future.

p. 90, l. 20. 'turn away,' read 'turn again.'

p. 90, l. 26-p. 91, l. 16. Wanting in Sept.

p. 91, l. 3. 'like vile figs,' referring to the vision related in chap. xxiv.

p. 91, l. 7. 'removed to,' read 'tossed to and fro among.'

p. 91, l. 25. The punishment of death by fire appears as customary amongst the Chaldeans in Dan. iii. 19.

p. 91, l. 26. 'committed villainy,' better 'wrought folly.'

p. 91, l. 29. 'even I know,' read 'and I am he that knoweth.'

p. 92, l. 13. 'For therefore,' read 'Forasmuch as.'

p. 93, l. 12. 'of fear,' etc., read 'there is fear and no peace.'

p. 93, l. 22. 'David,' here put for the ideal king of David's

House. ‘The Messiah, the son of David, their king’ (Targum). Cp. Ezek. xxxiv. 23, 24, xxxvii. 24; Hos. iii. 5; and as an example of the popular use of ‘David’ for the Royal House of Judah, see I Kings xii. 16.

p. 93, l. 24-p. 94, l. 5. Wanting in Sept. The passage is found again in xlvi. 27, 28, from which place it may have been interpolated here.

p. 94, l. 5. ‘I will correct,’ etc., read ‘I will correct thee with judgment, and will in no wise hold thee guiltless.’

p. 94, l. 10. ‘that thou mayest,’ etc., read ‘for thy wound thou hast no medicines nor plaster.’

p. 94, l. 19. Render ‘Why criest thou for thy hurt? Thy pain is incurable.’

p. 95, l. 3. Cp. viii. 22.

p. 95, l. 7. ‘This is Zion,’ etc., read ‘It is Zion, whom no man careth for.’

p. 95, l. 14. ‘remain,’ rather ‘be inhabited.’

p. 95, l. 27. ‘nobles,’ read ‘prince.’

p. 96, l. 1. ‘I will cause him to draw near,’ viz., in priestly office. Cp. Exod. xix. 22; Levit. xxi. 17; Numb. xvi. 5. The passage is thus a prophecy of the union of the royal and priestly offices in one person.

p. 96, l. 3. ‘who is this,’ etc., render ‘who is he that hath pledged his heart’ (*i.e.*, hath had boldness) ‘to approach unto me?’

p. 96, l. 5. Wanting in Sept.

p. 96, l. 7. The passage occurs again in slightly different form in xxiii. 19, 20.

p. 96, l. 9. ‘continuing whirlwind,’ rather ‘sweeping tempest.’

p. 96, l. 10. ‘fall with pain,’ read ‘burst.’

p. 96, l. 24. ‘with loving-kindness,’ etc., better ‘therefore have I continued loving-kindness unto thee.’

p. 97, l. 2. ‘eat them as common things,’ read ‘enjoy the fruit.’ The reference is to the provision of the law that when vines had been planted their fruit should not be eaten for the first three years,

that the produce of the fourth year should be consecrated to the LORD, and that not until the fifth year should the fruit be enjoyed *ad libitum*, 'used for common purposes' (or 'profaned' as the Hebrew term strictly signifies), Levit. xix. 23-25. In Deut. xxviii. 30 one of the punishments of the wicked is that when he has planted a vineyard another shall 'make it common.' The prophet here promises, on the contrary, that he who plants shall remain in undisturbed possession and partake of the fruit.

p. 97, l. 3. 'watchmen,' *i.e.*, those who from a lofty height proclaim seasons of prayer, as is done in the East to-day.

p. 97, l. 3. 'mount Ephraim,' rather 'the hills of Ephraim.'

p. 97, l. 11. 'coasts,' read 'uttermost parts.'

p. 97, l. 29. 'sorrow,' rather 'droop' or 'fade,' keeping up the image of the garden.

p. 98, l. 9. By a touching figure, Rachel, the mother of the Ephraimites, is pictured lamenting the fate of her children now being carried into exile, but the Divine message bids her be comforted, for 'they shall come again from the land of the enemy.' The passage is one of the best known of Jeremiah's prophecies through its quotation in the N.T. in connection with the massacre of the innocents of Bethlehem (Matt. ii. 17, 18).

p. 99, l. 1. 'high heaps,' *i.e.*, as guide-posts for the returning exiles.

p. 99, l. 6. 'Woman shall encompass man.' A difficult sentence. The Hebrew word 'encompass' elsewhere has the sense of surrounding with a view to protect (Deut. xxxii. 10; Ps. xxxii. 10). The meaning seems, therefore, to be that if the weak are thus made strong, those who ordinarily require protection becoming strong enough to protect, then the people need have no fear, but may take heart for its future.

p. 99, l. 9. 'as yet,' read 'yet again.'

p. 99, l. 27. 'the fathers have eaten,' etc. A current Jewish proverb (also referred to in Ezek. xviii. 2), which was made use of in such a way as to dull the sense of individual responsibility. The prophet therefore recasts it.

p. 100, l. 22. 'which divideth,' etc. The meaning is not certain. Render either (a) 'which stirreth up the sea, so that the waves thereof roar;' or (b) 'which stilleth the sea when the waves thereof roar.' Cp. Isa. li. 15.

p. 101, ll. 5-7. The localities named cannot be precisely identified, but the general sense no doubt is that the boundaries of the city shall be enlarged.

p. 101, l. 6. Render 'And the measuring line shall yet go straight onward over the hill Gareb, and shall turn about to Goah.' The names Gareb and Goah occur only here, and there is no clue as to their exact situation.

p. 101, l. 8. 'valley of the dead bodies,' etc.; i.e., the valley of Hinnom, where the corpses of criminals and the refuse of the city were cast out and burnt.

p. 101, l. 18. 'prison,' read 'guard,' and so elsewhere.

p. 102. l. 7. 'the right of redemption is thine.' According to the law, if an impoverished Israelite sold land it was the duty of the nearest of kin to purchase it, or, in cases where it had passed to strangers, to re-purchase it, that it might remain in the family (Levit. xxv. 25; Ruth iv. 6).

p. 102, l. 18. 'evidence,' read 'deed,' and so throughout the context.

p. 102, l. 19. 'according to the law and custom,' read 'containing the terms and conditions.'

p. 103, l. 7. 'shall be possessed again,' read 'shall yet again be bought.'

p. 103, l. 23. The language is from Deut xxvi. 8.

p. 104, l. 13. 'for,' read 'whereas.'

p. 106, l. 18. 'the mountains,' rather 'the hill country,' the central part of the kingdom of Judah.

p. 106, l. 19. 'the valley.' Heb., *Shephelah* = lowland, the plain between the hill country and the sea.

p. 106, l. 19. 'the south.' Heb., *Negeb*, the sparsely-populated region on the south border of the kingdom.

p. 106, l. 24. 'the maker thereof,' read 'that doeth it.'

p. 106, l. 26. 'mighty,' read 'difficult'; lit. 'fenced in,' a

word elsewhere applied to walled cities strongly fortified (*e.g.*, Deut. ix. 1).

p. 107, l. 2. 'thrown down,' etc., read 'broken down to make a defence against the mounts and against the sword.' The fortifications of the city were made good by material from houses demolished for the purpose.

p. 107, l. 16. 'it shall be,' *i.e.*, this city shall be.

p. 107, l. 20. 'prosperity,' read 'peace.'

p. 107, l. 29. 'Praise the Lord,' etc. Jeremiah here quotes from a hymn used in the Temple services. *See* 2 Chron. v. 13; Ps. civ. 1.

p. 107, l. 29. 'sacrifice of praise,' rather 'sacrifices of thanksgiving.'

p. 108, l. 15-p. 109, l. 24. Wanting in Sept.

p. 108, l. 18. 'the Branch.' *See* xxiii. 5.

p. 109, l. 23. Read 'the LORD is our righteousness.' *See* xxiii. 6.

p. 109, l. 28. 'meat-offerings,' rather 'meal-offerings.'

p. 109, l. 28. 'of his dominion,' *i.e.*, that were under his dominion.

p. 109, l. 28. 'people,' read 'peoples.'

p. 110, l. 15. 'burn odours,' *lit.* 'make a burning.' What is meant is described with fuller detail in 2 Chron. xvi. 14.

p. 110, l. 22. Lachish and Azekah; two cities of the maritime plain in the south-west of the territory of Judah; both had been fortified by Rehoboam (2 Chron. xi. 9).

p. 112, l. 12. 'when they cut,' etc.; the words describe the ceremonial connected with the making of a covenant. *Cp.* Gen. xv. 10.

p. 113, l. 4. 'the Rechabites.' A nomadic branch of the Kenites, who were descended from Moses's father-in-law, and had been closely connected with the Israelites since their entrance into Canaan (Judges i. 16, iv. 11; 1 Sam. xv. 6).

p. 113, l. 17. 'Jonadab.' Mentioned in connection with the reforms of Jehu in Israel (2 Kings x. 15, etc.).

p. 116, l. 2. 'shut up.' In xxxiii. 1, xxxix. 15 the same

word means shut up in prison. In view of the context (*see v. 19*), this cannot be the meaning here, but it signifies simply detained or hindered. Perhaps the cause may have been some ceremonial impurity.

p. 117, l. 17. 'were afraid,' etc. More exactly 'turned in fear one toward another.'

p. 118, l. 7. 'on the hearth,' read 'in the brazier,' and so in the context.

p. 118, l. 9. 'leaves,' rather 'columns.'

p. 118, l. 9. 'he' (*i.e.*, the king) 'cut.'

p. 118, l. 19. 'The son of Hammelech,' or perhaps we should render 'the king's son.'

p. 119, l. 7. 'he shall have none to sit,' etc. His line failed in his son and successor Jehoiachin. *Cp. xxiii. 30.*

p. 119, l. 8. 'his dead body,' etc. *Cp. xxii. 19.*

p. 119, l. 23. 'Coniah,' *i.e.*, Jehoiachin, as in xxii. 24.

p. 120, l. 29. 'to separate himself thence,' read 'to receive his portion from thence' (so Syr., Vulg. and Targum understood the somewhat difficult Hebrew). The meaning is that Jeremiah purposed to avail himself of the temporary raising of the siege to gather the produce of his property in Benjamite territory, foreseeing the time of greater distress yet in store.

p. 121, l. 14. 'dungeon,' *lit.* 'house of the pit.'

p. 121, l. 15. 'cabins,' read 'cells.'

p. 123, l. 2. 'the son of Hammelech,' or 'the king's son.'

Cp. xxxvi. 26.

p. 123, l. 17. 'thirty.' A difference of one letter would give the reading 'three,' but the larger number may have been told off to protect Ebedmelech from the possible interference of the princes.

p. 124, l. 7. 'wilt thou not,' etc. Not a question but an affirmation, 'thou wilt not hearken unto me.'

p. 125, l. 7. 'thy friends,' *i.e.*, the princes and false prophets who counselled resistance to the Chaldeans.

p. 125, l. 7. 'set thee on,' or 'deceived thee.'

p. 125, l. 7. 'prevailed against,' rather 'prevailed over.'

p. 126, l. 3. May be a marginal gloss which has been incorporated into the text. In that case l. 6 (v. 3) is connected in construction with xxxviii. 28, 'and it came to pass when Jerusalem was taken that all the princes,' etc.

p. 126, l. 8. 'the city was broken up,' read 'a breach was made in the city.'

p. 126, l. 13-p. 127, l. 18. Wanting in Sept. The passage may have been inserted here from iii. 7-16.

p. 126, l. 17. 'the plain.' Heb., *the Arabah*, a term denoting the plain of the valley of the Jordan.

p. 126, l. 25. 'Riblah.' Jehoahaz had been summoned before Pharaoh-Necho at the same place after the battle of Megiddo (2 Kings xxiii. 33). It was in the land of Hamath, on the north border of Palestine, and on the high road to Babylon.

p. 127, l. 3. 'captain of the guard,' lit. 'chief of the executioners.'
Cf. Gen. xxxvii. 36.

p. 128, l. 25, 'convenient,' rather 'right.'

p. 129, l. 4. 'victuals and a reward,' read 'an allowance and a present.'

p. 129, l. 6. 'Mizpah' in Benjamin. The same place that is referred to in 1 Sam. vii. 5, etc. There was another city of the same name in Gilead.

p. 129, l. 19. 'the Netophathite.' Netophah was near Bethlehem (Neh. vii. 26).

p. 131, l. 1. 'the princes,' read 'one of the chief officers.'

p. 131, l. 14. 'Shiloh.' Perhaps we should (by a change of one letter) read 'Salem' with Sept. This would be the city of Shechem mentioned in Gen. xxxiii. 18.

p. 131, l. 20. 'weeping all along as he went,' or better 'as they were going along and weeping' (Sept.).

p. 131, l. 29. 'treasures,' read 'stores hidden.'

p. 132, l. 2. 'whom he had slain,' etc., render 'whom he had slain by the side of Gadalah, the same was that which Asa the king had made'; or (with Sept.) 'the pit wherein Ishmael cast all the dead bodies of the men whom he had slain was a great pit which Asa the king,' etc.

p. 132, l. 21. 'the great waters.' The pool of Gibeon is alluded to in 2 Sam. ii. 13.

p. 133, l. 10. 'The habitation of Chimham,' read 'the lodging-place' (*i.e.*, khan or inn) 'of Chimham.' Chimham was a son of Barzillai the Gileadite, to whom David promised to show kindness (2 Sam. xix. 37, 38). It has been conjectured that a grant of land was given him from David's patrimony at Bethlehem, and that this property, as the present passage shows, retained his name. The inn would very probably be the same as the one which figures in the Gospel story (St Luke ii. 7).

p. 133, l. 17. 'Jezaniah,' called 'Azariah,' in xlivi. 2. The latter name is read by Sept. here also.

p. 134, l. 5. 'between,' rather 'amongst' or 'against.'

p. 134, l. 28. 'return to.' Aquila, Syr., Vulg., vocalise differently, and read 'dwell in.'

p. 137, l. 11. 'hide them,' etc., read 'lay them with mortar in the pavement.'

p. 137, l. 27. 'images,' read 'pillars' or 'obelisks.' These were set up to mark holy places. *Cp.* Isa. xix. 19.

p. 137, l. 27. 'Beth-shemesh.' The Hebrew words mean 'House of the sun,' and are thus a translation of the name Heliopolis or On. The city was situated near the south extremity of the delta of the Nile.

p. 138, l. 5. 'Migdol,' on the north-east boundary of Egypt, towards Palestine. *Cp.* Exod. xiv. 2.

p. 138, l. 5. 'Tahpanhes . . . Noph.' *See* ii. 16.

p. 138, l. 6. 'Pathros.' The exact position of the district so named is a matter of debate. It is named in connection with Egypt in Isa. xi. 11, and referred to as the original home of the Egyptians in Ezek. xxix. 14.

p. 139, l. 10. 'their wives.' The Jewish queens had greatly favoured and encouraged idolatry (1 Kings xi. 1, etc., xv. 3). Sept., however, reads 'his princes'; these had been in Zedekiah's reign the constant opponents of Jeremiah.

p. 140, l. 12. Render 'But we will certainly perform every word that is gone forth,' etc. The reference is to the perform-

ance of religious vows which they had undertaken. See the same phrase, Numb. xxx. 2; Deut. xxiii. 23. Cp. Judg. xi. 35, 36.

p. 140, l. 25. 'to worship her,' read 'to pourtray her.' The cakes offered to the moon goddess (*cp. vii. 18*) were made in the shape of the moon, or had its image stamped upon them.

p. 140, l. 26. 'without our men.' The women plead that they had their husbands' sanction for the vows they had taken. See Numb. xxx. 6-8.

p. 142, l. 2. Read 'As the Lord God liveth,' the common form of asseveration.

p. 142, l. 11. The event which the prophet indicates as a sign was as yet several years in the future. Its occurrence would therefore be all the more striking a confirmation of the truth of his mission. Similar examples of future events thus foretold for a sign are found in Exod. iii. 12; 2 Kings xix. 29; Isa. vii. 14-16.

p. 142, l. 29. 'I fainted,' etc., read 'I am weary with my groaning' (as in Ps. vi. 6).

p. 143, l. 11. 'against the Gentiles,' read 'concerning the nations.'

p. 143, l. 12. Editor's note or title to the section following. Render 'Of Egypt. Concerning the army,' etc.

p. 143, l. 18. Egypt was especially famous for the excellence of its cavalry. Cp. Isa. xxxi. 1, xxxvi. 9.

p. 143, l. 22. 'brigandines,' i.e., 'coats of mail'; such as were worn by armed foot-soldiers, who were called 'brigands' in the older sense of the term.

p. 144, l. 6. Render 'who is this that riseth up as the Nile, whose waters toss themselves as the rivers? Egypt riseth up as the Nile, and his waters toss themselves as the rivers.'

p. 144, l. 18. 'The Ethiopians (Cush), the Libyans (Put) and the Lydians' ('Ludim': an African tribe mentioned in Gen. x. 13). Men from these tribes formed the mercenary troops of the Egyptian army. The same peoples are similarly referred to in Ezek. xxx. 5.

p. 145, l. 9. 'the land,' read 'the earth,' parallel to 'the nations' in the clause preceding.

p. 145, l. 23. 'Why are thy valiant men,' etc. If the text is right the E.V. renders correctly. It is noticeable, however, that while the word rendered 'valiant men' is plural, the verbs 'swept' and 'stood,' as well as the pronoun 'them,' are in the singular in the Hebrew. Probably, therefore, the subject of the sentence should be read as singular (by omitting one letter), with Sept., Vulg., and some Hebrew MSS. 'Thy Mighty One' then refers to the deity of Egypt, just as Jehovah is sometimes called 'the Mighty One.' Cf. Gen. xlix. 24; Isa. i. 24, xlix. 26. Sept. so understood and rendered 'Apis the Bull, thy chosen One'; the same word 'mighty' being in O.T. applied to bulls, e.g., Ps. xxii. 12, l. 13.

p. 146, l. 6. If the Hebrew text is right we should render 'There' (*i.e.*, in their respective countries) 'they cried, Pharaoh, king of Egypt, is destroyed.' But it is better to follow Sept., Syr., and Vulg., and read 'Call ye the name of Pharaoh king of Egypt, Desolation.'

p. 146, l. 18. Render 'destruction out of the north is come; it is come.' The word 'destruction' occurs only here, and some prefer to translate it the 'gad-fly.'

p. 146, l. 28. 'The voice,' etc., read 'Her sound is like that of a serpent as it goeth.'

p. 147, l. 6. 'grasshoppers,' rather 'locusts.'

p. 147, l. 12. 'the multitude of No,' read 'Amon of No.' Amon was the deity worshipped at No (*i.e.*, Thebes, in Upper Egypt). The city is referred to as No-Amon in Nah. iii. 8.

p. 147, l. 20. The passage is also found in xxx. 10, 11.

p. 148, l. 23. Read 'the remnant of the isle' (or 'sea-coast') 'of Caphtor.' Caphtor, the original home of the Philistines (Deut. ii. 23; Amos ix. 7), is most likely a name for Crete, in usage including also adjacent coasts and islands. The ancient versions generally render 'Cappadocia.'

Sept. omits the proper names and reads simply, 'the LORD will destroy the remnant of the isles.'

p. 148, ll. 24-27. 'Baldness . . . cut thyself.' Expressive of deep grief at the calamity which has overtaken the land.

p. 148, l. 26. 'the remnant of their valley.' So Hebrew text. Sept., however (by a slight change), reads 'O remnant of the Anakim, how long,' etc. The Anakim were old inhabitants, of giant stature (Numb. xiii. 33; Deut. ii. 10), whose last residence in Palestine appears to have been the Philistine city of Gath (1 Sam. xvii. 4; 1 Chron. xx. 4-8).

p. 149, l. 6. 'Nebo,' a city in the territory of Reuben (Numb. xxxii. 38), referred to here (as in Isa. xv. 2) as in possession of the Moabites, having been re-taken by them under King Mesha, as recorded on the monument known as the Moabite Stone.

p. 149, l. 13. 'cut down,' read 'brought to silence.'

p. 149, l. 13. 'Madmen,' not mentioned elsewhere as a city of Moab.

p. 149, l. 18. 'her little ones,' etc. So Hebrew text. A change of one letter gives the sense 'they cause the cry to be heard unto Zoar' (Sept.). *Cp.* Isa. xv. 5.

p. 149, l. 19. Read 'For by the ascent of the Luhith with continual weeping shall they go up.' *Cp.* Isa. xv. 5.

p. 149, l. 22. 'the enemies,' etc. The sentence is difficult to translate. Hebrew text reads 'the enemies of,' or 'my enemies' (if we alter a vowel point). Perhaps it is best to omit a letter and read 'they have heard the distress of the cry of destruction.'

p. 149, l. 24. 'heath,' better 'tamarisk,' or 'juniper.' See xvii. 6.

p. 149, l. 26. 'thy works,' i.e., either (a) fortifications (Sept., Syr., Vulg.), or (b) gains as the result of labour.

p. 150, l. 1. 'Chemosh.' The national deity of Moab (Numb. xxi. 29; Judges xi. 24), referred to by name also on the Moabite Stone.

p. 150, l. 6. 'the plain,' Heb., *Mishor*. The word indicates the tableland from Rabbath-Ammon to the Arnon (Josh. xiii. 9, 17, 21). Not strictly a plain, but country of similar character to our Salisbury 'plain.'

p. 150, l. 13. 'deceitfully,' rather 'negligently.'

p. 150, l. 24. 'wanderers . . . wander,' read 'tilters, and they shall tilt him over.'

p. 151, l. 1. 'Beth-el,' alluded to as the seat of the cult of golden calf instituted by Jeroboam.

p. 151, l. 4. 'Moab is spoiled,' etc. Render either (a) 'Moab is laid waste, and her cities are gone up,' viz., in smoke, having been burnt by the enemy; or (b), altering the vowel points, 'The spoiler of Moab and of her cities is gone up.'

p. 151, l. 16. 'Dibon.' Near the site of this city the Moabite Stone was found; upon it King Mesha described himself as 'son of Chemoshmelek, King of Moab, the Dibonite.'

p. 151, l. 29. 'the plain country,' see v. 8.

p. 152, l. 21. 'for since,' etc., read 'as often as thou didst speak against him, thou didst shake thy head,' i.e., in mockery and scorn (Ps. xxii. 7; Matt. xxvii. 39).

p. 153, l. 3. Render 'I know his wrath, saith the LORD, that it is nought; his boastings have wrought nothing.'

p. 153, l. 8. 'mine heart,' etc., read 'for the men of Kir-heres shall they mourn.'

p. 153, l. 10. 'O vine,' etc., read 'with more than the weeping of Jazer will I weep for thee, O vine of Sibmah.'

p. 153, l. 12. 'thy plants,' rather 'thy branches' or 'tendrils.' The same figure is employed in Ps. lxxx. 10, 11.

p. 153, l. 27. 'an heifer of three years old,' i.e., not broken in, meaning that the place was hitherto impregnable. But the words are now generally understood as a proper name 'to Eglath-Shelishiyah.'

p. 154, l. 27. 'Kerioth,' etc., read 'the cities are taken.'

p. 155, l. 17. Read 'The fugitives stand powerless under the shadow of Heshbon, for a fire is gone forth,' etc. Quoted from Numb. xxi. 28, 29, but the prophet gives a new application to the passage.

p. 156, l. 2. 'Thus far,' etc., an editor's note.

p. 156, l. 5. 'their king' (Heb., *malkam*) i.e., the deity of the Ammonites. Altering the vowels, the chief ancient versions

(Sept., Syr., Vulg.) read the word as 'Milcom,' the proper name of the national god (1 Kings xi. 5).

p. 156, l. 6. 'his people' (*i.e.*, the Ammonites) dwell in the cities thereof (*viz.*, of Gad).

p. 156, l. 11. 'Israel will be heir,' etc., read 'Israel shall possess them that did possess him.'

p. 156, l. 13. 'Ai' may be the city west of Jordan not far from Jericho (Josh. vii. 2), or possibly an Ammonite city of the same name not elsewhere mentioned. Some scholars suggest that we should (by a change of one letter) read 'Ar,' a city of Moab (Numb. xxi. 15; Isa. xv. 1). The sense appears to be that a neighbouring city has been taken, and the turn of Heshbon is coming.

p. 156, l. 18. 'their king,' *i.e.*, their deity. The ancient versions (by vowel change) read 'Milcom,' the proper name of the god, as in v. 1. The deity is, by a figure, said to go into captivity as in xlvi. 7, it being the custom for an exiled nation to carry its gods along with it (Isa. xlvi. 1, 2).

p. 156, l. 21. 'thy flowing valley,' read 'thy valley floweth away.'

p. 157, l. 7. 'Teman,' in the northern part of Edom. The wisdom of Edom was proverbial in ancient time (Obad. 8; Bar. iii. 22, 23).

p. 157, l. 10. 'dwell deep,' etc. The Dedanites (*see* xxv. 23) are warned to refrain from their usual commercial intercourse with Edom and retire into the desert.

p. 157, l. 14. *Cp.* Obad. 5.

p. 157, l. 27. 'whose judgment was not,' *i.e.*, to whom it did not belong.

p. 158, ll. 11-18. Parallel to Obad. 1-4; for 'heathen' read 'nations.'

p. 158, l. 19. Render, 'Thy formidable character, the pride of thine heart, hath deceived thee.' Edom had thought her rocky fastnesses impregnable.

p. 158, l. 21. 'the rock,' read 'Sela,' the Edomite capital (2 Kings xiv. 7; Isa. xvi. 1).

p. 159, l. 8. 'swelling,' read 'pride.' *See* xii. 5.

p. 159, l. 9. 'against the habitation of the strong,' rather 'against the strong habitation'; or, perhaps better, 'unto the permanent pastures.' This last rendering suits better the image of the lion coming up from the thickets near the Jordan.

p. 159, l. 21. 'Surely the least,' etc., read 'Surely they shall drag them away' (or 'tear them,' as in xv. 3), 'even the little ones of the flock, surely their pastures shall be astonished at them.' The general sense is that the Edomites shall be helpless as a flock of sheep before their enemies.

p. 160, l. 6. 'Hamath,' in Syria. The northern limit of the Jewish monarchy at its greatest extent (1 Kings viii. 65; 2 Kings xiv. 25).

p. 160, l. 6. 'Arpad.' Its situation is not exactly known, but it is elsewhere mentioned in connection with Hamath (2 Kings xviii. 34; Isa. x. 9, xxxvi. 19).

p. 160, l. 9. 'there is sorrow,' etc., or (with some Hebrew MSS.) 'with an unrest as of the sea, which cannot be quiet.'

p. 160, l. 16. Read 'How is not the city of praise' (*i.e.*, celebrated city) 'forsaken ! the city of joy' (*i.e.*, joyous city)! It is best to omit 'my' with Syr., Vulg., Targum.

p. 160, l. 23. Adapted from Amos i. 4.

p. 160, l. 25. 'Benhadad,' the title of the Syrian kings.

p. 160, l. 26. 'Kedar,' *see* ii. 10.

p. 161, l. 17. 'the wealthy nation,' read 'a nation that is at ease,' *i.e.*, in tranquil security.

p. 161, l. 25. 'that are in the utmost corners.' *See* ix. 26.

p. 161, l. 28. 'dragons,' read 'jackals.' *See* ix. 11.

p. 162, l. 5. 'Elam.' The country at the head of the Persian Gulf. Its chief city was Shushan.

p. 162, l. 7. 'the bow.' Apparently the weapon in the use of which the Elamites excelled. *Cp.* Isa. xxii. 6.

p. 163, l. 6. 'Bel . . . Merodach.' The chief Babylonian deities.

p. 163, l. 22. 'they have turned them away on the mountains.' The precise reading in the Hebrew text is doubtful. Perhaps it

should be ‘on seductive mountains,’ *i.e.*, mountains which, as seats of idolatrous worship, turn them from their allegiance to Jehovah.

p. 163, l. 26. ‘we offend not,’ rather ‘we are not guilty.’

p. 163, l. 27. ‘the habitation of justice,’ better ‘the true pasture,’ keeping up the figure. The same words are used of Jerusalem in xxxi. 23.

p. 164, l. 8. ‘a mighty expert,’ etc., render ‘an expert mighty man, who returneth not in vain.’

p. 164, l. 12. ‘because ye are,’ etc., read ‘because ye are wanton as an heifer that thresheth.’ The E.V. rendering ‘at grass’ follows the ancient versions (Sept., Vulg.).

p. 164, l. 13. ‘bellow as bulls,’ rather ‘neigh as strong horses.’

p. 164, l. 15. ‘behold,’ etc., read ‘behold she shall be the hindmost of the nations, a wilderness,’ etc.

p. 164, l. 24. ‘hath given her hand.’ An idiomatic expression denoting the making of a bargain or agreement; here the reference is to terms of surrender.

p. 165, l. 10. ‘habitation,’ read ‘pasture.’

p. 165, l. 13. ‘mount Ephraim,’ rather ‘the hills of Ephraim.’

p. 165, l. 18. ‘Merathaim’ . . . ‘Pekod.’ Both are probably symbolic names for Babylon, the former signifying ‘Double rebellion,’ and the latter ‘Visitation’ (or ‘Punishment’).

p. 165, l. 20. ‘utterly destroy,’ lit. ‘devote.’ *Cp.* xxv. 9.

p. 166, l. 3. ‘from the utmost border,’ lit. ‘from the end,’ an idiomatic phrase signifying ‘from every quarter.’

p. 166, l. 4. ‘storehouses,’ lit. ‘granaries.’

p. 167, l. 16. ‘liars,’ rather ‘boasters.’

p. 167, l. 27. ‘drought,’ read ‘sword’ (Syr.), as in the preceding clauses. The two words differ only in one vowel sign.

p. 168, l. 3. ‘idols,’ lit. ‘terrors,’ alluding to their grotesque and horrible appearance. As to their size, *cp.* Dan. iii. 1.

p. 168, l. 5. ‘wild beasts of the islands,’ lit. ‘howling creatures,’ *i.e.*, jackals or wolves.

p. 168, l. 7. ‘owls,’ read ‘ostriches.’

p. 169, l. 3. ‘in the midst of them that rise up against me.’

This phrase is put, by a system of cabalistic writing, for 'among the Chaldeans.' So Sept. and Targum understood the passage.

See on xxv. 26.

p. 169, l. 27. 'fanners.' Hebrew text reads 'strangers.' A very slight change gives the sense adopted in E.V.

p. 170, l. 2. Read (with some Hebrew MSS., Syr., Vulg. and Targum), 'Let not the archer bend his bow, and let him not lift up himself in his coat of mail.'

p. 170, l. 12. 'deliver,' etc., read 'save every man his life.'

p. 170, l. 28. 'gather,' lit. 'fill' the shields, i.e., by wearing them.

p. 171, l. 1. 'the Medes.' It was the Medo-Persian power that eventually conquered Babylon.

p. 173, l. 3. 'Set up the standard,' etc. According to this rendering, the besieged are addressed as in the preceding clauses. But perhaps it is better to translate 'Set up a standard against the walls,' etc. In that case the besiegers are now addressed, and this fits in with mention of 'ambushes' immediately after.

p. 171, l. 10. 'covetousness,' read 'rapine,' or 'dishonest gain.'

p. 171, l. 13. 'caterpillers,' rather 'locusts.'

p. 171, l. 15-p. 172, l. 9. *See x. 12-16*, where the same passage is found.

p. 172, l. 10. Babylon is addressed, she is as yet in the height of her power. The figure is similar to that in l. 23.

p. 172, l. 10. 'battle-axe,' better 'mace.'

p. 173, l. 4. 'destroying mountain.' The title occurs again in 2 Kings xxiii. 13, where it is given to the Mount of Olives owing to the destructive or corrupting influence of the idolatry practised there.

p. 173, l. 12. 'prepare,' lit. 'sanctify.' *See vi. 4.*

p. 173, l. 13. Ararat and Minni are districts of Armenia. Ashchenaz cannot be identified with certainty, but from its mention here it may be concluded that it stands for a neighbouring region.

p. 173, l. 29. 'at one end,' lit. 'from end,' idiomatic Hebrew for 'on every quarter'—'on all sides.'

- p. 173, l. 29. 'passages,' *i.e.*, fords or ferries.
 p. 173, l. 29. 'reeds,' *lit.* 'pools,' *i.e.*, marshes.
 p. 174, l. 4. 'like a threshingfloor,' etc., read 'like a threshingfloor at the time when it is trodden.'
 p. 174, l. 9. 'dragon,' read 'monster.' The word is used to denote a sea monster (Gen. i. 21; Isa. xxvii. 1) or the crocodile (Isa. li. 9).
 p. 174, l. 19. 'dragons,' read 'jackals.'
 p. 174, l. 26. 'Sheshach,' *i.e.*, Babylon, *see on xxv. 26.* Sept. omits the word, as it does also in *xxv. 26.*
 p. 175, l. 8. 'Bel,' the chief Babylonian deity.
 p. 175, ll. 11-26. 'yea the wall . . . Israel to fall.' Wanting in Sept.
 p. 175, l. 14. Render 'And let not your heart faint, neither fear ye for the rumour,' etc.
 p. 175, l. 23. 'sing for Babylon,' *i.e.*, sing for joy over Babylon.
 p. 175, l. 25. The passage is somewhat obscure: perhaps it is best to render 'Babylon also shall fall, O ye slain of Israel; those also of Babylon shall fall, O ye slain of all the earth.' Those who have suffered death through Babylon are addressed and assured that they shall be avenged.
 p. 176, l. 25. 'the broad walls,' etc., read 'the walls of spacious Babylon shall be utterly demolished.'
 p. 176, l. 27. 'people,' read 'peoples.' The passage is adapted from Hab. ii. 13.
 p. 177, l. 3. 'with Zedekiah.' Sept. (prefixing a letter) reads 'from Zedekiah'; in that case Seraiah's journey would have taken place before the fall of Jerusalem. This agrees with date given (Zechariah's fourth year).
 p. 177, l. 5. 'a quiet prince,' read 'quartermaster,' *lit.* 'prince of the resting-place' (so the same word is rendered in E.V., Numb. x. 33). The meaning is that he was the leader of the caravan, upon whom it devolved to appoint the resting-place for the night and make the necessary arrangements.
 p. 177, l. 9. 'and shalt see,' etc., rather 'then see that thou read all these words and say, O Lord,' etc.

p. 178, l. 10. 'then the city,' etc., read 'then a breach was made in the city.'

p. 178, l. 15. 'the plain.' Heb., the *Arabah*. See xxxix. 4.

p. 179, l. 29. 'twelve brazen bulls,' etc. Since this does not agree with the description of Solomon's Temple (1 Kings vii. 25, 27), the text may be corrupt. Perhaps we should read 'the twelve brazen bulls that were underneath, and the bases which King Solomon had made.'

p. 180, l. 10. 'The second pillar,' etc., read 'And the second pillar also had like unto these and pomegranates.'

p. 180, l. 12. 'on a side,' read 'on the outside.'

p. 180, l. 20. 'the principal scribe,' etc., read 'the scribe of the captain of the host.'

p. 180, l. 29-p. 181, l. 9. Wanting in Sept. The passage is also wanting in the parallel narrative in 2 Kings xxv.

p. 181, l. 1. 'seventh.' Probably we should correct the text and read 'seventeenth.'

p. 181, l. 20. 'diet,' read 'allowance.'

LAMENTATIONS

p. 183, l. 22. 'sabbaths,' read 'desolations,' *lit.* 'ceasings.'

p. 183, l. 24. 'is removed,' rather 'is become as an unclean thing.'

p. 185, l. 4. 'fall,' read 'fail,' *lit.* 'stumble.'

p. 185, l. 6. 'from whom,' etc., or render 'against whom I am not able to stand.'

p. 185, l. 7. 'trodden under foot,' read 'set at nought.'

p. 185, l. 13. Treading a winepress is here figurative of the Divine wrath, as in Isa. lxiii. 3, and in N.T. Rev. xiv. 19, xix. 15.

p. 185, l. 24. 'his adversaries,' etc., read 'they that are round about him should be his adversaries.'

p. 185, l. 25. 'as a menstrual woman,' *i.e.*, unclean, and so an object of abhorrence.

- p. 185, l. 28. 'people,' read 'peoples.'
- p. 185, l. 19. 'thou wilt bring,' etc., or read (with Sept.) 'thou bringest the day, thou callest the time.'
- p. 187, l. 1. 'the beauty of Israel,' may signify the Temple (*cp.* Isa. lxiv. 11). This interpretation is rendered the more probable by the fact that the word 'footstool' in the parallel clause is used in O.T. for the Ark of Covenant or the Divine Sanctuary (*see* 1 Chron. xxviii. 2; Ps. xcix. 5, cxxxii. 7).
- p. 187, l. 26. 'Israel' may be a slip of the pen for 'Jerusalem.' The expression 'her palaces' following would support the correction.
- p. 188, l. 2. 'tabernacle,' read 'booth,' or 'hedge.'
- p. 188, l. 17. The use of the measuring line is here figurative of destruction, as in 2 Kings xxi. 13; Isa. xxxiv. 11.
- p. 188, l. 24. 'among the Gentiles,' etc., read 'among the nations where the law is not.'
- p. 189, l. 8. 'my liver,' etc., expressive of deep feeling. The bowels and inward parts being regarded by the Hebrews as the seat of emotion, and especially of painful emotion.
- p. 189, l. 29. 'false burdens,' read 'burdens' (*i.e.*, oracles, *see* Jer. xxiii. 33) 'of vanity.'
- p. 190, l. 1. 'causes of banishment.' If this is the correct rendering the sense is the same as in Jer. xxvii. 10, 15. Perhaps, however, we should translate 'things to draw thee aside.'
- p. 190, l. 17. 'he hath fulfilled,' etc.; viz., by inflicting the punishments threatened in Levit. xxvi.; Deut. xxviii.
- p. 191, l. 13. 'of a span long,' better 'that are dangled in the hands,' *lit.* 'stretched out.'
- p. 191, l. 22. 'a solemn day,' read 'the day of a solemn assembly.'
- p. 191, l. 23. 'my terrors,' etc. *Cp.* Jer. vi. 25.
- p. 192, l. 1. 'the rod of his wrath.' The thought is that the conqueror is the Divine instrument. *Cp.* Jer. ii. 20.
- p. 192, l. 5. Render 'Surely against me he turneth his hand again and again all the day.'
- p. 192, l. 7. 'made old,' *lit.* 'worn out.'

- p. 192, l. 10. ‘travel,’ *i.e.*, ‘travail.’
- p. 192, l. 12. ‘they that be dead of old,’ read ‘those that have been long dead’ (*Ps. cxliii. 3*).
- p. 192, l. 16. ‘shout,’ *i.e.*, call for help.
- p. 193, l. 1. ‘their song,’ *i.e.*, the subject of their song of mockery. *Cp. Ps. Ixix. 12; Job. xxx. 9.*
- p. 193, l. 5. ‘covered.’ The Hebrew word only occurs here, and is of uncertain meaning. Sept. renders ‘he made me to eat.’
- p. 193, l. 17. Or read (with Sept., Syr., Targum) ‘The mercies of the Lord, surely they are not consumed, surely his compassions fail not.’
- p. 194, ll. 2-7. Read ‘Let him sit . . . and keep . . . let him put . . . let him give . . . let him be filled,’ etc.
- p. 195, l. 10. ‘people,’ read ‘peoples.’
- p. 195, l. 17. ‘trickleth,’ rather ‘poureth.’
- p. 195, l. 23. Render ‘They have chased me sore like a bird, even they that are mine enemies without cause.’
- p. 195, l. 25. The passage may be figurative, like those which precede and follow it, but it has often been understood as a reference to the personal history of Jeremiah.
- p. 196, l. 18. ‘musick,’ rather ‘song,’ in the same sense as in v. 14.
- p. 196, l. 21. ‘sorrow,’ rather ‘blindness,’ or ‘hardness,’ *lit.* ‘covering.’ The clause is a prayer that folly or infatuation may fall upon the enemy.
- p. 197, l. 1. ‘sons,’ or (prefixing a letter) we might read ‘stones,’ so as to carry on the thought of the preceding clauses.
- p. 197, l. 5. ‘sea monsters,’ read ‘jackals.’ E.V. confounds the word with a similar one which is often used for sea monsters. *See Jer. li. 34.*
- p. 197, l. 8. The ostrich, careless of its eggs, stands in the comparison for an unnatural parent.
- p. 197, l. 17. Render ‘For the iniquity of the daughter of my people is greater than the sin of Sodom,’ etc.

p. 197, l. 22. 'stayed on,' better 'were laid upon,' meaning that the punishment came direct from heaven and was not inflicted through a human instrument.

p. 197, l. 23. 'Nazarites,' or 'princes.'

p. 197, l. 25. 'rubies,' rather 'corals,'

p. 197, l. 27. 'blacker,' etc., *lit.* 'darker than blackness.'

Cp. Job xxx. 30.

p. 199, l. 3. 'they said,' etc., read 'men said among the nations.'

p. 199, l. 12. 'a nation that could not save,' *i.e.*, Egypt, to which country the dominant party in the last days of the Jewish kingdom looked for help.

p. 199, l. 17. The allusion is to the pursuit and capture of Zedekiah.

p. 199, l. 25. 'heathen,' read 'nations.'

p. 199, l. 26. The meaning is that the joy of Edom over the fall of Jerusalem shall be short-lived. Edom's unnatural behaviour at that crisis provoked deep resentment in the hearts of patriotic Jews (Obad. 10-16; Ezek. xxv. 12-14, xxxv. 15; Ps. cxxxvii. 7).

p. 200, l. 6. Render 'Thine iniquity hath an end, O daughter of Zion.'

p. 200, l. 17. Render 'Pursuers are upon our necks: we are weary,' etc.

p. 200, l. 20. 'Assyrians,' *i.e.*, Chaldeans (*cp.* Jer. ii. 18). The meaning is that the Jews have been starved into subjection.

p. 201, l. 1. Render 'Our skin is hot like an oven because of the burning heat of famine.'

p. 201, l. 7. 'They took,' etc., read 'The young men bare the mill.'

p. 201, l. 13. Render 'The crown of our head is fallen: woe unto us, for we have sinned.'

p. 201, l. 19. 'foxes,' read 'jackals.'

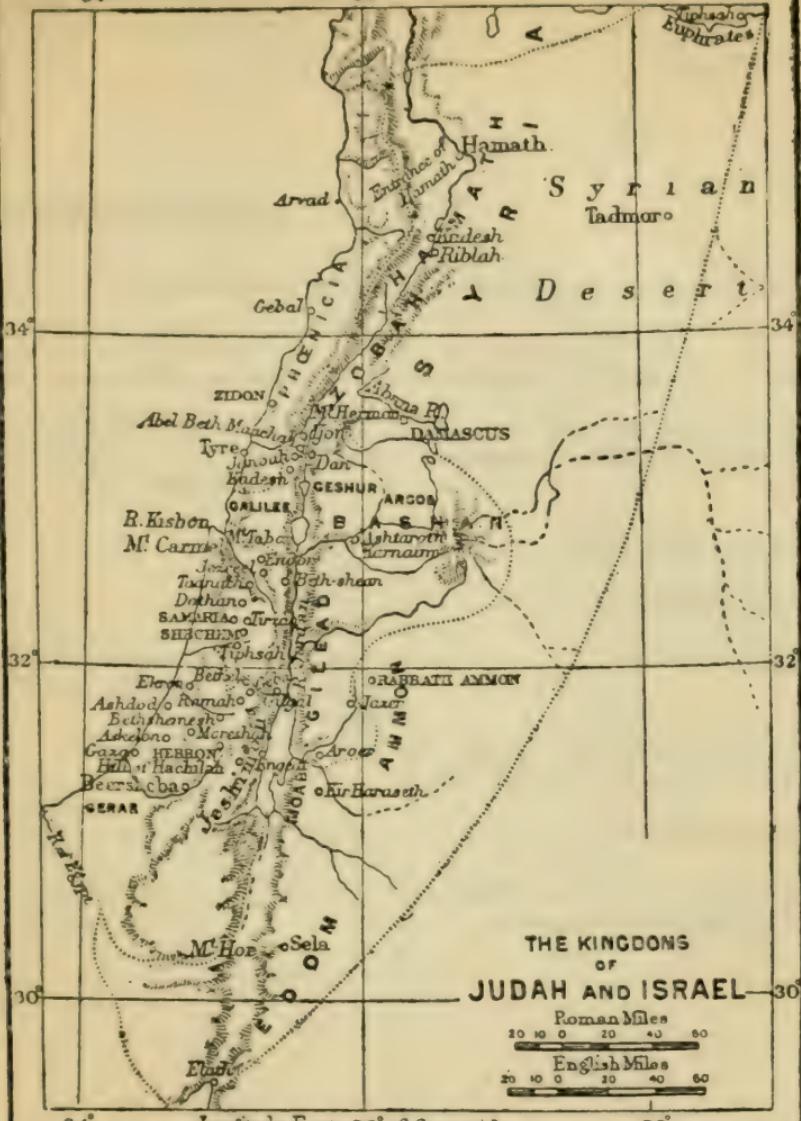
p. 201, l. 20. 'remainest,' read 'sittest' (enthroned as king).

p. 201, l. 27. Read 'Unless thou hast . . . and art very wroth. . . .'

34°

36°

38°



PRE-EXILIC PROPHETIC

ISRAEL.	JUDAH.
Jeroboam II., <i>d. circa 745 B.C.</i> Zechariah (six months), Shallum (one month).	Uzziah <i>d. circa 740 B.C.</i> Isaiah prophesies. 740-736. Jotham.
744-737. Menachem.	
737-736. Pekahiah.	736-728. Ahaz.
736-730. Pekah.	735. Syro-Ephraimitic attack on Judah. Ahaz appeals to Tiglath Pileser (Pul).
734. Deportation of people of Galilee and Gilead by Tiglath Pileser.	
730-722. Hoshea.	727-699. Hezekiah.
722. Sargon captures Samaria. End of the Northern Kingdom.	

Ancient History &c

PERIOD—JEREMIAH.

ASSYRIA AND BABYLON.	EGYPT, ETC.
745-728 B.C. Tiglath Pileser (Pul) king of Assyria.	
732. Tiglath Pileser conquers Damascus.	
727-723. Shalmanezer IV.	Circa 728 B.C. Ethiopic (25th) Dynasty in Egypt. Sabaco.
722-705. Sargon (Isaiah xx. 1, only mention of him).	
720. Sargon defeats Egypt at Raphia.	

JUDAH.	ASSYRIA AND BABYLON.
714 (?). Sickness of Hezekiah.	711. Capture of Ashdod by Sargon's Tartan (commander-in-chief).
704-701. Revolt of Hezekiah, and alliance with Egypt.	705-681. Sennacherib.
701. Sennacherib blockades Jerusalem and devastates Judah.	701. Mysterious disaster to Assyrian army. Retreat of Sennacherib.
698-643. Manasseh.	681. Sennacherib murdered by his sons.
642-640. Amon.	681-668. Esarhaddon.
639-608. Josiah.	668-626. Assurbanipal (Sardanapalus).
626. Call of Jeremiah.	625. Nabopolassar ruler of Babylon (Chaldean Dynasty).
622. Deuteronomy made state law.	606. Fall of Nineveh. End of Assyrian Empire.
608. Death of Josiah at Megiddo. Jehoahaz (3 months).	605. Nebuchadnezzar (son of Nabopolassar) defeats Necho at Carchemish.
608-597. Jehoiakim.	604-562. Nebuchadnezzar king of Babylon. Rise of the Chaldean Empire.
597. Jehoiachin (3 months). First Captivity to Babylon.	Nebuchadnezzar captures Jerusalem. Temple and city burnt.
597-586. Zedekiah.	
586. Fall of Jerusalem. End of kingdom of Judah.	

Ancient History

EGYPT.

- 716-705. Shabataka.
704-685. Tirhakah.
701. Sennacherib defeats Egypt at Altaku.

670. Egypt conquered by the Assyrians. End of Ethiopian dominion soon after.
663-610. Psammetichus.

609-594. Necho.
608. Defeats and slays Josiah at Megiddo.
605. Defeat of Necho at Carchemish.

594-589. Psammetichus II.
588-570. Hophra (Apries).

OTHER COUNTRIES

717. Overthrow of Hittite kingdom of Carchemish by Sargon.

628 ff. Scythians invade Western Asia.

• S Synchronism of

JUDAH.

586. Murder of Gedaliah, the Babylonian governor of Judah. Flight to Egypt.

561. Jehoiachin released by Evil Merodach, after thirty-seven years' imprisonment (2 Kings xxv. 27).

538. Edict of Cyrus permitting the return of the Jews to Palestine.

537. Return of the Exiles to Jerusalem.

520. Haggai and Zechariah. Zerubbabel governor.

520-516. Rebuilding of the Temple.

460 (?). Malachi.

458. Ezra, the scribe, comes to Jerusalem.

BABYLON.

586-573. Siege of Tyre by Nebuchadnezzar.

568. Nebuchadnezzar invades Egypt.

561-560. Evil Merodach.

559-556. Neriglissar (Nergal-sharezer).

555-539. Nabonidus (Nabunad).

Ancient History

EGYPT.	PERSIA.
570. Amasis.	558. Cyrus of Anshan king of Persia.
525. Cambyses conquers Egypt.	550. Cyrus conquers Media (Astyages). 546. Cyrus defeats Crœsus before Sardis. End of Lydian Kingdom. 539. Cyrus captures Babylon. End of Chaldean Empire. 539-529. Cyrus. 528-522. Cambyses. 521-486. Darius I. (Hystaspis).
	485-465. Xerxes (Ahasuerus). 465-424. Artaxerxes I. (Longimanus).

JUDAH.	PERSIA.
445. Nehemiah governor of Jerusalem. Walls of Jerusalem rebuilt.	
444. Reading and adoption of the Law.	
432. Nehemiah again in Jerusalem.	423-404. Darius II. (Nothus).
432. Nehemiah banishes Sanballat's son-in-law (the priest Manasseh), who probably organised the Samaritans into a distinct religious community. Somewhat later Temple on Gerizim erected.	404-359. Artaxerxes II. (Mnemon).
332. Alexander the Great in Palestine.	359-338. Artaxerxes III. (Ochus). 336-331. Darius III. (Codomanus). Repeated defeats by Alexander. End of the Persian Empire.

Ancient History

EGYPT.

GREECE.

431-404. Peloponnesian War.

323-285. Ptolemy I. (Lagos).
Ptolemaic Dynasty in Egypt.

323. Alexander dies at Babylon.
Partition of his kingdom into four.
312. Seleucid Dynasty in Syria.

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The Mission of a
Prophet.*
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and Ambition.*
(Jer. i. 14-19.)

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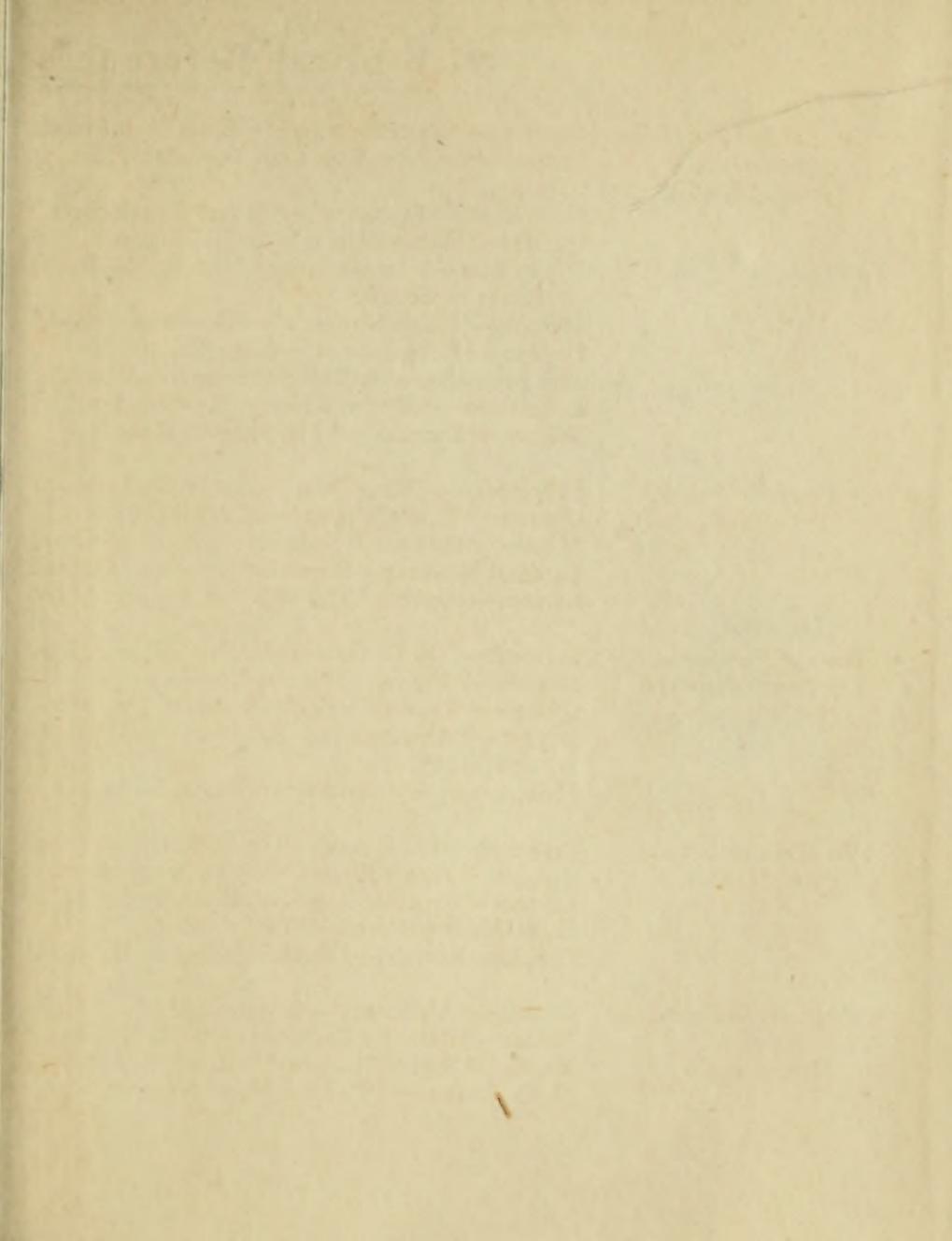
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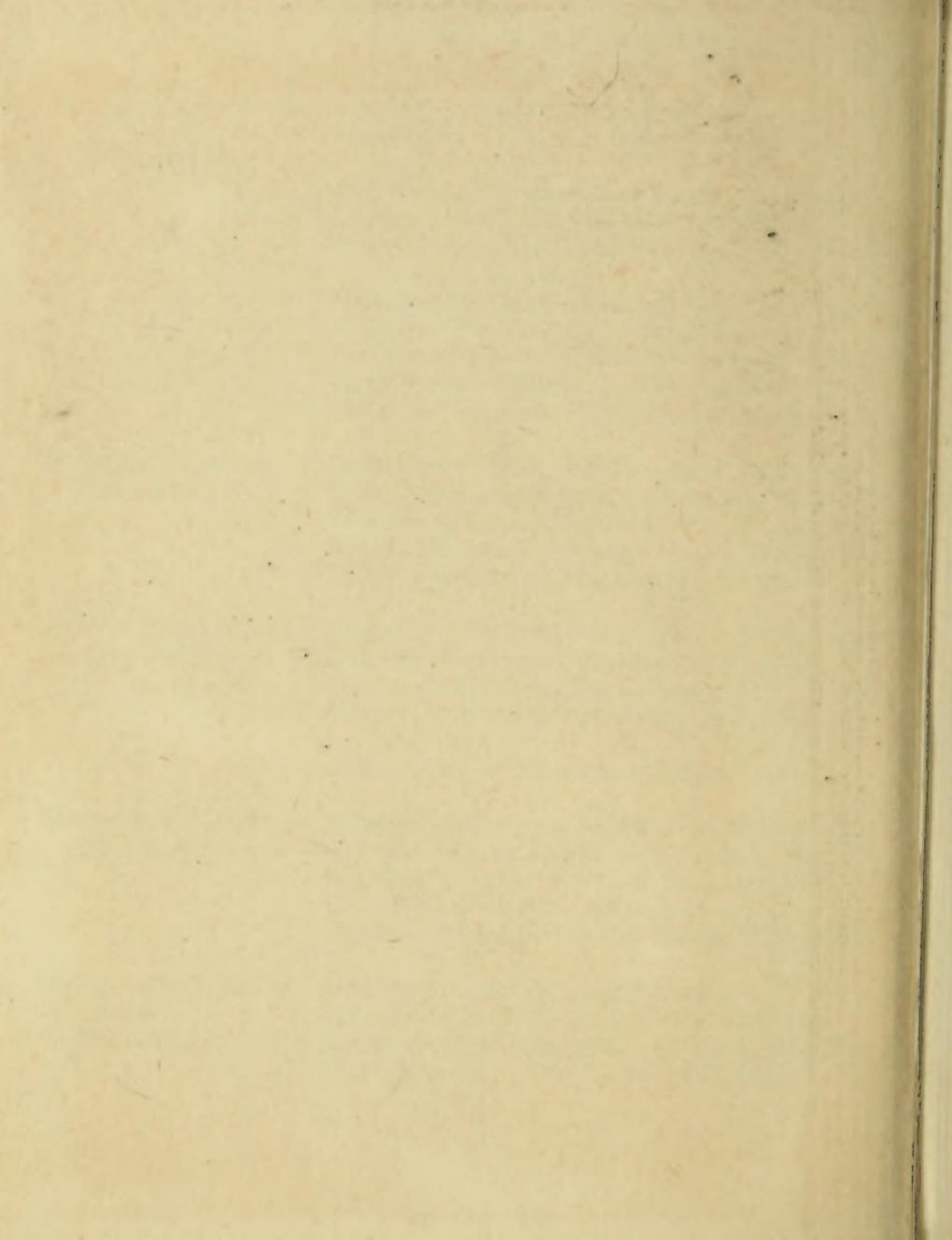
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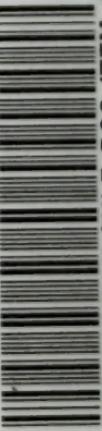


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